

LEND A HAND.

A RECORD OF PROGRESS.

VOL. VI.

FEBRUARY, 1891.

No. 2.

THE YOUNG CITIZEN.

WHAT can young people do for good citizenship and public spirit?

I am afraid that the question first makes people think of elections, and primary meetings, votes and voters.

To consider such matters first or chiefly would be a very narrow view of a very important matter.

The truth is that all our American institutions rest on the passion for freedom and free thought in every man and woman. This passion took form in English life as long ago as Alfred; it came to America with the very best of the Englishmen of the Puritan age; it is all wrought in with all the American arrangements for the state, and to most of the American arrangements for the church. Good citizenship in America means the maintenance of this central idea of personal freedom and personal duty. It involves the right of private judgment and the duty of private judgment, and the American constitutions all rest on the presumption that almost all citizens will insist on the right and discharge the duty. Good citizenship means the determination of each man to do his own duty to the state. He will not be led by a Boss. He will not be ordered by any lord, feudal or ecclesiastical. He will stand for his own rights, and for the equal rights of

every other man; and this is as true of women as of men. In this view the inability of women to vote becomes, in comparison, unimportant; so large is woman's opportunity to discredit and destroy feudal or ecclesiastical control of individual opinion, whether attempted by fashion, by the church, or by whatever outside tyranny.

The first, second, and last duty of every good citizen — man or woman — is to level up the people whom they can act upon. Let them highly resolve that each one of them shall vote, act, live, move, and have a being, as an independent child of an Infinite God. Not one person in the body politic shall be a slave. And no baron or squire or knight of the shire shall enslave one of them; no overseer with a whip, no boss with a list of followers, no liquor-dealer with an unpaid bill, no ecclesiastic with threats of hell, no chief of Tammany, or head-centre of a lodge shall enslave them. To maintain and to enlarge the individual's passion and his right to think for himself, to say what he thinks, and to do what he says, is the first duty of the young American.

Simply, the first duty of the young American is to keep the People up to its work. The People must be able to carry forward the great responsibilities of sovereignty which devolve upon the People; the People must not fall backward; the People must go forward. And this cannot be unless every man, woman, and child who has a conscience is personally enlisted in the duty of keeping the People up to its duty and destiny.

In comparison with this necessity pressing on every man, woman, and child, the special cares of an election are the merest trifles. The result of an election, indeed, really depends on what the People is or is not. The election infallibly goes well when the People of a region has been well trained for the duty it has in hand; and almost infallibly the election goes ill in a region where the People has not been so trained. That is to say, in one instance you get good candi-

dates offered by all parties, and you therefore have a successful election. In the other instance, you probably have bad candidates offered by all parties, or, whatever the candidates, you are almost sure of a bad selection. The real work is not the fussy work of caucuses and committees. It is done in advance in the training of the People.

So is it that it follows for young men or young women making the arrangements of life, that they must determine how and where they will serve the commonwealth — how and where they will serve it in every living day. In studying the details of this duty there is a certain danger to the young American if he rests too much upon the impression which he gains from literature. And in practice I find myself saying to boys, “You are not to be an English Duke, living on his estates in the country;” or to a girl, “You are not to be a Lady Bountiful, carrying a bottle of sherry in a basket to a peasant’s cottage, and followed by a servant with a pair of blankets.” Why, there is not a duke within three thousand miles of you, and there is not a peasant any nearer. It is really an important part of your education that you should know your own country. You must understand America. I may add it is a very difficult part. Books, as I have said, do not help you much. The newspapers help you very little; they are, almost without exception, provincial and local. You will have to learn for yourselves. By far the best thing which a boy gets in college is his acquaintance with companions from distant states, possibly from Mexico and Canada. Young people especially should recollect this, and by system acquaint themselves with all sorts and conditions of men. *Together*, which is the central word of Christianity, is the central word of a commonwealth or republic. Let us never forget that what we call a Christian Commonwealth is what the Saviour of Men called the Kingdom of God. Of that Kingdom the central principle is that the children of God shall bear each other’s burdens. If they must do this, why, of course, they must learn each how his brother lives — nay, what his brother is.

In a small village, or a country town, till its population comes to ten or twenty thousand, some of the important details in this matter take care of themselves. Generally speaking, though with certain exceptions, everybody knows everybody. All the children in the same neighborhood go to school together. There are no very sharp or hard social distinctions, and practically every one knows how everybody else lives. Now the difficulty of finding out how other people live is the first difficulty in the study of citizenship.

Even in a small country town, however, there is apt to be one place for observation and for work which needs special attention of people who care about citizenship. Almost infallibly in some out-of-the-way corner, perhaps three or four miles from "the centre," there is a precinct of shanties or broken-down houses, dirty, hateful, and every way neglected, inhabited by a set of half-outlaws, whom "nobody knows." They are outside the pressure of all public opinion. Such a place is generally known by some slang name, such as "Hell Corner," or the "Devil's Den." In extreme cases you shall read that the inhabitants of the neighborhood, with a certain indignation which they think righteous, move upon such a place, warn out the inhabitants, and burn their houses down. But this is a very crude way of handling such an evil. You move the place, but do not cure the wound. Now the first thing to be done towards a cure is that the good citizens of that place shall learn all about this corner. They must find out who these squatters are, how they live there, and why they live there. They must take the same interest in them which they take in some mission Sunday School to which they contribute in India, and they must know much more about the detail.

In larger towns the difficulty is to find how people live who are close by you. Here the week-day life of the churches ought to give a good opening. It is a very good thing when an intelligent leader in the community brings down his own

magic lantern to the vestry of a church to entertain fifty or sixty errand-boys, cash-boys, hostlers, newsboys, and others who would be a little apt to be loafing on street corners if he and people like him were not making their acquaintance. It is a very good thing when a professor in a college, perhaps the best-read man in town, makes a regular business in visiting in their homes all the members in his Bible class. It will prove very likely before a year is over that he has learned quite as much as he has taught.

I do not mean that there is any mechanical school, or formal organization, by which the people of a great city can learn what is so hard to know — how their neighbors live. As with all other learning, the secret is in this: you must want to know. There is no catechism to teach the method. You must always go a little more than half-way, and then the social gulfs will bridge themselves. The broken bits in your mosaic will of themselves fuse together.

With such a beginning you can go forward. You are able now to teach and to learn, and I do not think that you are well engaged unless you are doing both. Suppose you are a visitor on the staff of some charity organization. If you keep your eyes open, and your ears open, you will have learned quite as much before the winter is over from this family which you are to care for as you have taught to them. I think, among other things, you will have learned the lesson that money is not the most important commodity in the world. A little money may go a great way; used as it should be it is a tremendous power. On the other hand, a great deal of money may be wasted and do no good at all. You will have found, I think, that Love is the whole, and that what we need to abolish pauperism, to make home happy, to crush out sin, to bring light in place of darkness, is always and forever more Love and more.

THE EXECUTIVE POWER AND THE ENFORCEMENT OF THE LAWS.

[An address by Charles Carroll Bonney, President of the International Law and Order League, at Pittsburgh, Pa., Nov. 21, 1890.]

[*Concluded.*]

SURELY no machinery of government could be devised more suitable to maintain law and order, liberty and justice, progress and peace, than that which we have thus briefly reviewed. The chief executive officer of city, county, state, and nation is endowed with plenary power to preserve the peace, maintain public order, and prevent riot and crime.

Surely in the presence of this resistless power every worthy person, class, and interest of human society should rest in confidence that any attempted assault will be promptly repelled, and any offence actually committed be adequately punished. Surely in such a presence all forms of evil should be filled with fear, and impelled to flee from impending arrest and penalty.

WHY THE LAWS ARE NOT ENFORCED.

Why is it otherwise? Why is it that dissipation, disorder, vice, and crime so often flaunt the banners of their infamy in the faces of law-abiding people, unchecked by the executive voice or hand? Why is it that everywhere a feeling akin to that of insecurity touches, however faintly, the hearts of the people? And if the causes of this unhappy state of the country can be discovered, can any means for their cure and removal also be disclosed, or is the condition we lament inseparable from the time and circumstances in which we live? These are grave questions. There are few or no others which more deeply concern the present happi-

ness or future welfare of the people, and they therefore deserve the most anxious and pains-taking efforts for their adequate solution.

Let us make the trial. If we should fail the effort will be honorable; and if, by the help of Providence, we should succeed the results will be beneficial beyond comparison.

The first cause of the widely-prevalent neglect of executive duty may be found in the fact that in this "government of the people, by the people, for the people," there has not, hitherto, been any general study of the executive power, nor any general demand for its efficient exercise. The first remedy to be sought is, therefore, in enlarged knowledge of the executive office and functions, widely disseminated among the people. Verifying the old adage that "knowledge is power," such information would be sure to produce a potent demand for the protections which the executive power was created to give.

The idea that government is an active, ever-present power, keeping constantly informed of the state of the country, and ready at every moment to intervene, *of its own motion*, for the protection of the people, seems scarcely to have entered the public mind.

Those who can spare the needed time and means, seek redress for wrongs, impending or suffered, by appealing to the courts. The humble, whose present burdens are all they can bear, endure a new oppression as best they can. The fact that there are courts of justice to try proper controversies, and adjudge penalties incurred, seems to have had the singular effect of blinding both the people and their public officers to the greater fact that the protection of the people in the enjoyment of life, liberty, and the pursuit of happiness, is the ever-present duty of the executive power, and in all ordinary cases requires no law-suit, except occasionally a criminal prosecution, following an arrest, for the infliction of a penalty incurred.

The constitution and laws do not say that sheriff, marshal, mayor, governor, and President shall enforce the laws and

protect the people, provided that some other department of the government shall request, or some particularly aggrieved citizen shall petition therefor; but the command is imperative that the President shall take care that the laws be faithfully executed; and the same command is repeated to governor and mayor, and extended to sheriff and marshal.

Over this high executive power and duty the other departments of the government have no control. They can neither annex conditions on which it shall be exercised, nor relieve the incumbent of executive place from the obligation to perform the peculiar duties of his office.

In the enforcement of the laws, the constitution, alike of state and nation, distinctly intends that the executive shall move in the first instance, and without any special application, as the occasion may require. The constitution presupposes that by means of the facilities at his command, the executive will be at all times more fully informed of the condition of the people, of the dangers that threaten them, the evils that disturb their peace, and their needs of protection and defence, than any other person or public officer within the jurisdiction. It is for this reason that the constitution requires the chief executive to give the legislative body information of the state of the country, which it is not presumed that they would otherwise acquire.

Acting in good faith and within the limits of his jurisdiction, the executive officer is as independent and as fully protected as the legislator or the judge. All may err, but there is, in such a case, no personal liability for the consequences of the error. Were the rule otherwise no prudent person would consent to hold an executive office. [Burton vs. Fulton, 49 Penn. State R. 151.]

It is only when an executive chief usurps a power not within his province, or violates a law which he ought to enforce, that his orders will not afford protection to the subordinates to whom they are directed for execution.

It is only when such an officer acts without authority, without probable cause, and with actual malice, that he deserves impeachment and punishment.

Judicial decisions upon the nature, extent, and limitations of the executive power, and the validity, or excusability, of executive acts in the enforcement of the laws and the preservation of the peace, are so few and limited that, for the most part, resort must be had to the fundamental principles of constitutional and common law for the solution of the problems that arise in this connection.

Thus actual government is by the executive power, under laws enacted by popular representatives, with judicial safeguards against oppression, through abuses of power and violations of law. The constitution plainly intends that in very fact the executive shall take care that the laws be faithfully executed; disorder promptly suppressed; crime firmly prevented; the peace effectually preserved, and the people adequately protected. These things can be done only by an executive ever on the alert, and ready for instant action as the emergency may demand; and the executive department of government is created for those express purposes, and is endowed with ample power for every contingency that may arise.

Whether, after a suppression of disorder and an enforcement of the laws, judicial prosecutions shall be instituted, is an entirely different matter. The judicial authorities have their own means of proceeding for violations of law; and so far as the executive is concerned, he must judge, when obedience of law has been secured, whether the public welfare requires further proceedings on his part. The vesting of the power of pardon in the chief executive is a plain indication of the nature and extent of the executive discretion in matters relating to violators of law who have submitted to its requirements and acknowledged its supremacy.

But it must ever be borne in mind that there is no discretion to let law-breaking continue; none to let the law be defied. The wrong-doer must make his unconditional surrender to the commander before he is in a position to ask for favorable terms.

PARTISANSHIP.

But another cause of executive inefficiency deserves a passing notice. That cause is the demoralizing influence of political partisanship. It is perfectly obvious that with the power to command the aid of every able-bodied man, including any military force within the jurisdiction, any law of the nation, any law of a state, any law of a city can be enforced by the executive officer whose duty it is to enforce it, in case he really desires such enforcement, and has the courage requisite for his position. With practically unlimited power of law-enforcement, the executive can surely find a way to proceed, if he have the will to do so. The old maxim is true: "Where there is a will there is also a way!"

The chief reason why there is so much neglect of executive duty in relation to the laws enacted to secure the peace and good order of society, by closing liquor-saloons, theatres, and other secular places on Sunday, is well illustrated by the following true story:—

In a city in which there were numerous American theatres one of them commenced giving plays on Sunday evening in violation of the law. The manager of the leading theatre of the city waited on the mayor, and the following dialogue took place:—

MANAGER: Mr. Mayor, I have called to urge upon you the importance of preventing the opening of the theatres on Sunday. It has just begun here, as you know, and you can stop it if you will, but if you do not I must give you warning that all the theatres will open; though none of the prominent managers want it so. We therefore ask you to stop the evil while you can.

MAYOR: Yes, Mr. Manager, I know what you say, but if I should close the American theatres I should be compelled to close the German theatres also, and that would hurt the party; so I cannot do it.

MANAGER: That is just what is the matter, Mr. Mayor. You think more of your party than you do of the public

good and your official duty. Thank God! I have no such politics.

MAYOR: Well, I can't help it. I must stand by the party.

The manager went his way, and soon all the theatres opened on Sunday night, and have continued Sunday performances to this day — *for the good of the party!*

Such violations of law as this story illustrates are notorious in all parts of the country, and fully warrant the statement that *excessive political partisanship is to-day the deadliest living foe of the peace, good order, and prosperity of the country.*

It cripples executive administration, and, for the sake of their votes, permits the dangerous classes to prey upon the people, working incalculable injuries to them, through the dram-shop, the gambling-house, and other fortresses, schools, and asylums of disorder and vice. The evils of that partisanship cannot possibly be overrated; the necessity for reform cannot possibly be exaggerated. But those evils will continue till the people rise and break the chains of partisan bondage, and insist, as a condition precedent of their support, that devotion to the country, and ability to promote the general welfare, and not mere devotion to party, and mere ability to promote its success, shall determine the selection of the persons by whom the great powers of government shall be held and exercised.

However other reforms may be neglected, this grand work of law enforcement cannot wait. It must go forward, for a crisis that threatens the integrity of the government has been reached, not merely in one section, but in all parts of the country. The law-breakers must be compelled to submit to the laws; the law-abiding must be put in control of every department of power; and the laws must be made in fact, as they are in theory, supreme. We do not object to political parties, for they are indispensable to free government; but we do object to all partisans who neglect or refuse to enforce the laws "because it will hurt the party!" If an individual betray his country we hold him deserving of death for his

treason, and if a partisan or a party violate law and commit injustice to secure success, we should be equally ready to condemn the wrong, and insist that THE LAWS MUST BE OBEYED.

WASHINGTON ON GOVERNMENT BY FACTION.

In the language of Washington, in his farewell address to the people of the United States, we declare anew that "all obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the deliberation and action of the constituted authorities, are destructive of the fundamental principle of the government. They serve to organize faction, to give it an artificial and extraordinary force; to put in the place of the delegated power of the nation the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans, digested by common councils and modified by mutual interests."

Rarely have these wise counsels of the Father of his Country been more urgently needed than at the present time. It is right for good citizens to divide on political questions if they will; but it is not right for them to divide on questions of public order and morals; for in comparison with those crown-jewels of the enlightened state merely political differences of opinion are insignificant. Among the proofs of fitness for self-government there is none higher than the ability to differ on a mere question of political policy and to unite on a question of good government and public morals. That one agrees with me in regard to the tariff is no more a reason why I should support him for an executive or a judicial office than why I should recommend him as an expert book-keeper or surveyor.

WHAT THE EMERGENCY REQUIRES.

The commanding need of our time is for executive officers who understand and will exercise the executive power. The laws do indeed need improvement, and judicial proceedings reform, but not as urgently as existing laws need better enforcement. In his most exalted character of dignity and power the supreme executive is called the CHIEF MAGISTRATE. In that character he organizes the administration of his department of the government, under appropriate orders, rules, and regulations, and carries into effect with promptitude and efficiency that great body of the laws which do not require any judicial interpretation or decision, but only executive direction and application. THIS IS GOVERNMENT. The legislative department acts by statute, the judicial by judgment, and the executive by proclamation and order; and each in its province is supreme. The first *enacts*, the second *expounds*, the third *executes*; and the result of that triple supremacy is not chaos, but harmony and power. If the existing laws were now only sufficiently enforced, most of the evils against which new legislation is demanded, would largely disappear.

The mighty hand of executive power was created to protect and defend the people and their institutions against the assaults of foes within, as well as against the attacks of enemies without. Let it no longer neglect its duty. On the same table where waits the pen of the chief magistrate rests also the sword of the commander-in-chief. If evil-doers heed not the executive order and proclamation the Constitution intends that they shall feel the sharper argument of arms. The Constitution knows nothing of crime and disorder defiant and unsubdued. It places at the disposal of the commander-in-chief all the civil and military forces of the government, and requires him to execute the laws and maintain peace. There are no conditions; there is no alternative. THE LAWS MUST BE OBEYED.

THE MODE in which the laws shall be enforced is not pre-

scribed. That is wisely left to the good judgment and discretion of the executive, and may vary according to the exigencies of the particular occasion. The Constitution grants power and demands a result; and he who cannot give the result has no real right to hold the power. Executive office is no place for timidity and indecision. Alike in monarchy and in republic, but more especially in the latter, the safety and peace of the people depend on the integrity, the wisdom, the strength, and the activity of the executive power. In the suppression of riot and disorder, and the prevention of crime, it may be necessary to destroy property, and even to take human life; and the people have made their chief magistrate the judge of that necessity, and have given him authority to execute the laws, "peaceably if he can, forcibly if he must." It is a serious thing to destroy property; it is a dreadful thing to take human life; and the just executive will make the utmost effort, by warning, appeal, and command, to secure the supremacy of the laws without injury to either; but if riot and crime will not heed his warning, appeal, and command he must meet the emergency according to his oath of office, and those who wilfully resist the law must fall.

To take care that the laws be faithfully executed is diligently to observe and inquire whether they are obeyed; and in case any violation of law appears, or is discovered, to admonish the offenders to cease their disobedience; and if the offence be serious to cause the arrest and detention of the law-breakers for punishment in due course of law; and if in other cases the preliminary warning is not promptly followed by compliance, to apply, without needless delay, such force as may be necessary to secure obedience of the laws; and in case the wrong committed can be undone, to compel its prompt undoing; and if a repetition of the offence be attempted or threatened, to interpose the necessary means of prevention. To preserve the peace, to maintain order, to protect the people,—these are the purposes for which the laws should be faithfully executed.

It is an impressive truth that just in proportion as the exec-

utive authority is alert, active, and determined will its moral power be found adequate, without a resort to physical force. There will be little resistance to law, when it is known that the law is equally able and ready to protect the faithful and to punish the refractory.

The principle of executive authority is essentially the same in family, school, and state. Insubordination is fatal to peace, to prosperity, to happiness.

The claim that because a considerable number of persons, in a particular locality, are opposed to a particular law, it cannot, or should not, be enforced, is too imbecile for serious discussion. If the laws are defective, amend them; if oppressive, repeal them; but while they stand, enforce them. Only this, is rational government.

It is, therefore, a high and imperative duty to exalt the regal principle of human government in the affections of the people, to lead them to revere and study its majestic nature and lofty duties, and to encourage them to support, with all their power, those executive officers upon whose courage and fidelity they must ever depend for protection and defence. However perfect may be the laws, and the judicial decisions that expound them, the people cannot enjoy the blessings of a reign of Law and Order, without a faithful and efficient exercise of THE EXECUTIVE POWER.

The American Republic is not the absence of government. It aims to be the very perfection of government. In the name and by the authority of THE PEOPLE, it exercises sovereignty, enacts and enforces law, maintains its independence among the nations of the earth, makes war, and establishes peace.

Thus august, supreme, and irresistible is the regal principle in free government, and upon its vigor, activity, and wisdom depends the actual enjoyment of the rights and liberties of the people.

HOME AGAIN.

A STORY BY E. E. HALE.

CHAPTER VI.

AN INFORMAL RECEPTION.

MRS. KNOX had not expected any visitors Sunday, nor did she receive any, except two old friends of her mother, who lived hard by, and who ran in each to see "how she was getting on." Saturday had been assigned to her, in the general council of the neighborhood, "to get to rights," and although one or two old family friends stopped in driving, and inquired for her at the door, she had had no formal visits — no visit to be called a visit, but her brother's. She had opened her relations with a good many of the people on whom she would be dependent for one and another matter in the day's supplies, and she had exchanged greetings with the nearest neighbors. She did not herself feel in the least "at rights," or at home, though she tried to, still wrestling with herself, and, be it said seriously, with prayer. But, alas! every reminiscence of the house, was of people who were now in another world. She welcomed her brother when he came over on Saturday, and parted with him almost in tears on Monday morning, after they had both risen early, and she had given him his coffee and breakfast-bacon, before he drove to the train. Monday began for her at half-past six o'clock with the saddest sense of loneliness. Yes, she would have done better to fill the house with young people, as Mrs. Wildair had done with hers. Anything better than this houseful of ghosts, whom she almost heard and saw even in the daytime.

But she need not have feared to be alone. She was on her knees on the floor, trying to make a refractory key govern a rusty lock, when she heard a step on the piazza, and a knock

at the front door. But the knock did not wait to be answered, and he who knocked came immediately into the room, entered briskly, and with that air of confidence which the privileged man of a village is apt to show.

"So glad to see you home, so glad to see you home. They said you were coming, but I didn't believe it until you came."

It was impossible for Mrs. Knox not to show some cordiality of manner, when she met so much. She was by no means a reserved person, and was willing to accept the great law of social order, which directs us to go a little more than half-way. One should sing C sharp, and not D flat; one should not accept the minor tones in life unless there be some visible and pressing reason. She did not offer both hands to Horace Fort, but she did not in any way snub him. She thought afterwards that she should have snubbed him a little. But one cannot snub the Samoset or Squanto of the country, where one is a little afraid at landing, if Samoset or Squanto comes forward and says "Welcome, Englishmen!" Horace Fort had said, "Welcome, O thou Italian, who hast appeared here so suddenly from Rome!" And the Italian, eager to register herself as a Vermonter, welcomed him cordially.

"You are hard at work, I see — hard at work. You will be, for weeks to come. It is not easy to translate one's self from continent to continent. I have come round to give my help. I do not say to offer it, because you will have to accept it, whether you mean to or no. I shall just look out and see how things are in the stable, and if you need a man you must call me. But tell me how they are on the other side. Tell me how you left your nieces, and why they are not with you."

And so they sank into the outside and formal discussion of the journey. She explained about the first voyage, and the return to Queenstown, and the second voyage, wishing all the time that Horace Fort would make himself of use, and not sit and use up her forenoon and her unpacking. Whether her manner showed it or not, after a lost half-hour she was well rid of him, and was permitted to return to her knees

and her experiments on the key. In these experiments he might have helped her, but in the volubility of his offers of assistance, he had neglected to do so.

This was, however, only an index, or, as the children say, a "taste-cake," of what was to happen all through the morning. Some of the visitors who came with offers of assistance, rang the bell, and some did not. Some walked up into her own bedroom without being announced, and some did not. It was quite clear that she was the lion of the neighborhood for the day. Some of the neighbors wished to domesticate the lion and make her a useful member of society; some of them wished to see the lion, as they might have gone to the Zoological Gardens. And thus, with one motive or another, seven or eight people of the neighborhood came in. One or two were old school friends of Mrs. Knox. One or two were new-comers in the village, who did not even know her by sight, but who wanted to extend hospitalities. Monday morning, in the duties of life, was not a convenient morning for the visits; but the sense of the town had been that it would not seem kind to leave Mrs. Knox alone, now Sunday had gone by, without offers of assistance. It ought to be said in passing that even if these offers did annoy her a little at the moment, they were not only well meant but well planned. Almost each one of them was accompanied by an intimation that ice or butter or bread or poultry or milk or eggs, were at her service till her regular supplies were adjusted. Or, if she would like to come over to dine, to sup, to breakfast, or to sleep, half the houses in the village were at her service.

It was with one of the elder caciques of the village—or caciquesses, if there be female caciques,—one who, to all appearance, might have been there when Champlain first came up the lake from the Saint Lawrence, that Mrs. Knox was holding her own as well as she might, and discussing the social order of the years which had intervened since she left her home, when Horace Fort reappeared, after his explorations in the cellar, in the stable, in the barns. By this time he had accepted the law of a summer day, and made himself

at home in his duties, so far that he had thrown off his coat and left it upon the clothes-line behind the house. He had in his hand a hammer with which he had been driving some nails in the barn-chamber, and so entered into the best parlor, where Sybil was entertaining her guest. He came in with the same indifferent habit of one at home which had annoyed Mrs. Knox on his first appearance, but, to give him his due, he was wholly unconscious that any stranger was there. He was really trying to be of use, and, as his habit was, he forgot how many years had passed over him, since he and Sybil Black were pupils in the academy together.

"I say, Sybil," he said, "there are two panes out in the back window in the barn-chamber, and I told Heman, that when he went over to the Crossing, he might take the measure and bring up the glass. I can show him how to set it."

He had advanced as far as this, in the eagerness of his message, before he saw that Mrs. Edwards was glued against the wall behind the door, in the chair which she had selected for herself. Even his impertinence was a little dashed, while Mrs. Knox herself was towering with rage. Rightly or not, she did not choose to make a scene, by administering to him any rebuke. He had not meant any offence; that was clear enough. He was taking airs upon himself in managing her business; that was clear enough. He had no right to call her Sybil; to prove that would be easy. But she certainly did not mean to begin her occupation of her new home by quarreling with her neighbors upon trifles. She saw that he wanted to get out of Mrs. Edwards's way quite as quickly as she wanted to have him, so she simply said:—

"Oh, Mr. Fort, I have quite as much as I can do to get this house into order. Do leave the barn and stables to take care of themselves." And so she dismissed him.

But Mrs. Edwards had taken in, or thought she had taken in, the whole position at a glance. If nobody else in the village recollected that, long before Sybil Furness had ever seen Judge Knox, Horace Fort used to take her off on sleigh-rides

and to dancing-parties, Mrs. Edwards remembered it. Mrs. Edwards remembered similar things of Horace Fort's mother and Sybil's mother, not to say of the grandmothers and great-grandmothers of both, and so she departed with the satisfaction of having made a great observation—that something was on, again between Mrs. Knox and Horace Fort, for Horace Fort came into Mrs. Knox's best parlor in his shirt-sleeves, and he called her "Sybil" when he did so.

Accordingly Mrs. Edwards occupied herself for the rest of that week in going from one house to another, in the village and in the neighborhood, to repeat this observation, with such color as it gained from her imagination, or from the improvements wrought by her memory, from day to day.

CHAPTER VII.

It was interesting to watch the delicate signs of the curiosity with which Bertha Berlitz and her little girl, regarded their new home. Mrs. Knox had been a good deal disappointed, as they made the land of Long Island, that neither mother nor daughter had seemed to care anything about it. She had herself rushed from point to point of the vessel, wherever any one saw anything or said he saw anything. But these two—a female Columbus, with her daughter, if only Columbus had any daughter,—were wholly indifferent. It seemed as if they regarded the great ship as much more their home, than any cloud-bank on the horizon could become.

But now and here this first indifference gave way, slowly and coyly, but certainly. There was the air of condescension observable, as Mr. Lowell says so well, in all foreigners. But for all that, there was certainly curiosity. With Frau Berlitz herself, this was wholly second to that eager hope, always disappointed but never crushed, that every man whom she saw would prove to be her lost husband. With the little girl there was the full sway of children's infinite power of obser-

vation and eagerness to see everything. Once at the Vermont home, the pigs and chickens and the mysteries of the stable and the barns introduced her to this "brave new world which hath such wonders in it." In a long, set battle with the child's mother, Mrs. Knox frightened her rather than persuaded her. She told her that she should not do what she wanted to do — namely, go from place to place through America, on foot, if possible, enquiring whether any one had seen Gerhard Berlitz. As far as could be seen, this had been the plan — not unlike the customs of mediæval knighthood — with which the Frau had sailed for her new home. She was not deterred from it now by any of the arguments which Mrs. Knox presented. But she gave way, partly from the necessity of things, partly under the sway of her gratitude to one who had been more than kind to her in her wretched sea-sickness, and partly from the homage which she could not but render to one who clearly understood the position so much better than she did. She was glad, meanwhile, to be occupied. Sybil explained to the other women of her somewhat miscellaneous household, that the little girl was to be made generally useful, and that Frau Berlitz herself would do some sewing which would be necessary, and help in the washing, while they were finding her husband, and while she was learning to speak English. A person who is to help in the washing is always popular in a New England household. A person who could be talked about in her own presence, without knowing what is said, is always a subject of interest, and, in a day, Mrs. Knox found, to her satisfaction, that these new feudal retainers of hers, were to be permitted to remain on a satisfactory footing in the establishment.

That day did not pass without her beginning on the search for Gerhard Berlitz — more doubtful, not to say more difficult, than Ponce de Leon's search for the Fountain of Life. Judge Kendrick's advice was the basis of the whole line of operations.

First of all, she wrote to Boston for the United States list of post-offices, a book which every post-master must have,

and which is a convenience, be it observed, in any private family. With less difficulty than she expected, she interested Frau Berlitz in this cyclopædia of geographical knowledge. She showed her the alphabetical list of post-offices. She showed to her excited gaze the column which contains the names of Liberty, Liberty Centre, Liberty Corners, Liberty Falls, Liberty Furnace, Liberty Grove, Liberty Hall, Liberty Hills, Liberty Mills, Liberty Pole, Liberty Prairie, Liberty Ridge, Liberty Springs, Liberty Square, Liberty Town, and Libertyville. There the list ceased, and the one modest town of "Library," in Allegheny County, Pennsylvania, took its place.

Mrs. Knox then took Frau Berlitz into the hall, where was a large map of the United States, somewhat prehistorical, but large enough for the purpose. She showed to the newly-created American, who was quite intelligent enough to understand a map and its scale, how small a portion of the map they had traversed in their journey from New York to the village where they were. Then, with some difficulty, she located Ouachita County, in Arkansas, and told her that one of the Libertys was there. She bade her imagine that the other fifty-one were scattered over the whole territory at distances not dissimilar from that which parted her from Ouachita. She told her, for the hundredth time, that they had no evidence that her husband was in either of these. She explained that if he were, or if he were not, could be found out better by the post-office machinery than by any methods which the Frau could herself pursue, even if she had seven-leagued boots to travel with. Then, as an earnest of her convictions, she enclosed a dollar bill in a letter written by herself in German. In this letter she told Gerhard where his wife and daughter were. She addressed this letter simply to Mr. Gerhard Berlitz, Liberty, put a stamp on it, and sent it to be mailed at the county town. She did not mail it at her own village office, because the post-master there would have sent it back to her. She told Frau Berlitz that this letter would eventually turn up at Washington, and that there, in

the Dead Letter Office, were two or three accomplished women, whose business it would be to try one Liberty after another, till they secured some answer. They would do this, because the dollar bill made this a "valuable" letter.

Meanwhile, however, she took the shorter course of addressing herself directly to the department or bureau, from which this information was to come. She wrote to this tracing bureau in the Dead Letter Office, and threw herself on the charity or kindness of the intelligent women who direct it. She stated her case to them. She told them of the valuable letter which she had started on its way. And she asked them to teach her how to go to work in hunting up this broken straw, which had disappeared for the last twelve months from the surface of the ocean of American life.

[*To be continued.*]

PROFIT-SHARING.

THE annual meeting of the N. O. Nelson Manufacturing Company was held at their new home at Edwardsville, and a large company went out to see the progress of the work there. Mr. Nelson made the following address:—

Employees and Friends:—Five years ago we began sharing profits between capital and wages. There had never been any trouble between us, the house had been prosperous from its foundation, its policy was satisfactory to you and us. We had, therefore, no business reasons for adopting the co-operative system. We did not then, nor have we since, imposed any conditions or restrictions. We have not asked longer hours nor harder work. We have never inquired whether you belonged to unions, or favored protection or free trade. Prospective dividends have not been made the pretext for lower wages. Our foremen have been instructed to pay the highest current wages paid for similar work.

I call your attention to these facts at this time in order to

make it clear that profit-sharing is not coupled with burdensome or humiliating conditions. We adopted this plan because it seemed to us right. What a man works for, should be his, and no elaborate sophistry of wages fund, or of supply and demand, can impair this principle of justice. It matters not by what ingenious system of law or of force, the shrewd and the strong absorb the results of other men's efforts, it is oppression and wrong. It is not benevolence but justice that the man asks who lives by the work of his own hands. Is his product measured by the wages which he gets? Has he no equity except that of a contract made under the duress of necessity? Have we no dispute with the man who reaps a lordly income from the midnight stitching of sad-faced women? The dense fog of money-making does not blind us to humane obligations. We put the brand of Cain upon the man who imperiously declares that he is not his "brother's keeper."

The wages system, in its economic purity, professes to buy labor—and labor means men—at the lowest market price. It buys only so much and at such times as will yield the best profit. If it succeeds in a busy period of years to withhold, as profit, so large a part of what labor has produced, that a year may be required to consume the surplus, then it holds itself free to turn the helpless workman out-of-doors. This is done, not only in periods of general depression, but to some extent at all times. Every employer is beset with willing applicants for work, who can find no work which they know how to do.

And the evils of the wages system do not stop with the uncertainty of bread. It is a constant educator in the wrong direction. Men are paid wages for a standard day's work. Will a man do a larger day's work than the least which will pass the foreman's eye? Will he give something for nothing? Under the influence of this life-long education will he, from sheer unselfishness, do the best that lies in his power? His remote interest, it is true, is to do more than he is paid for, to give more than the "pound of flesh," for in this course

runs the path of promotion. But it is folly to expect that the mass of men will rise above the lesson taught by the wages system — the least work for the most pay, emphasized by the employer's maxim, the least pay for the most work.

The problems of charity and crime are pressing in all large cities. They weigh on the mind of the economist and statesman, as well as the philanthropist. The wages system is, and always has been, an influential cause of both crime and pauperism. A man who gets all his worldly possessions in cash once a week will, with few exceptions, spend it as he goes along. There is no immediate demand upon him to look into the future; he gets accustomed to living in the present. The future is to him a closed book. He feels that he has little or no control over it, and he takes for granted that work will always be plenty, and that he will be able to do it. But the inevitable rainy day comes. His employer fails or retires; his particular class of product is superseded or changes its base; he grows old or sick, or gets crippled. Out of all these disasters there will be a considerable number who are stranded, and drift into the constantly-maintained class of paupers and tramps and criminals. In this prolific land such a condition is unnatural. There can be a good and decent living for every one who is able and willing to work, and ample provision for the helpless.

Profit-sharing has for its chief motives mutual aid, fair division, and stability. Through our Provident Fund — derived, not from wages, but from profits — we provide for those employees and their families whom accident, sickness, death or old age has made dependent. You and we, able-bodied men, and active capital, can and should care for our own unfortunates. Civilization rests on the principle of association. Individualism and the anarchy of competition go, hand in hand to wreck the social organism which aims at justice and order and fellowship. It is against these, that voluntary co-operation seeks to interpose. It holds that men pulling together can do better for themselves and society and the state, than men pulling each for himself — at cross-purposes.

It was upon this view of men's motives and men's duties that Leclaire established, nearly fifty years ago, the profit-sharing house in Paris, which still survives with a working-force of over a thousand men. On this theory of association Godin converted his great iron works at Guise into a profit-sharing corporation, and established a comprehensive system of co-operative living, co-operative education, and mutual aid. It is this principle which has for fifty years inspired the co-operative societies of England, until they now have over a million members, own a capital of seventy millions, and do an annual business of over two hundred million of dollars. While in all of these, and many similar examples, strict business methods have been maintained, they have had the yet higher purpose of making men while making money. In none of them is there any communism or any sacrifice of individuality or personal freedom.

Competition, it is said, is the mainspring of human effort. But the statement is misleading. What kind of competition? Is it the competition of armies in battle, or of robber-bands over booty, or of dogs over a coveted bone? Or, is it the competition of that high order which leads scientists to vie with each other in useful discovery, or which stirs the artist or author to high ideals, or which leads the men of affairs to seek success by superior services, or which makes a workman aim at the best workmanship? This is the competition which the sober world believes in, and this competition is best fostered by association.

How coarse and inartistic is the competition of the commercial world! To get, rather than to earn, is the formula. We habitually speak of making money, not earning it. Money becomes a passion which laughs at "high thinking and plain living." Why not study the *use* of money, rather than its acquisition? Why work and strain for the accumulation of wealth which we do not care to use—do not know how to use? A bankrupt is said to have lost everything. Lost what? His character, or his wife and children, his senses?—no; only his money.

The morals of commerce have greatly improved as civilization has advanced. There was a time when a trader was not recognized as an honorable citizen. He stood somewhat in the same light that a slave-trader did thirty years ago, or as a pawnbroker does now. Honor had no place in his vocation. In our day the most successful business men recognize honor as the best part of their capital. The confidence of customers, which can be gained and held only by honesty as scrupulous as we use to our closest friend, is the surest road to success. Success gained by any other course is transitory and degrading. But honesty is as much the interest and the duty of the poor man as the rich — of the workman, as of the proprietor or manager. He derives a benefit from the organized force in which he works. He could not do as well if working separately. If in such a force there be the spirit of commercial competition — each one trying to get the most and give the least — it will not succeed as well as if there prevailed the co-operative spirit, by which each one sees his own benefit in the joint advantage of the whole. The latter is the course of honor and of enlightened self-interest; the former is short-sighted and selfish. And in trying to apply a principle of conduct we should not overlook our dependence on each other. Let us not become victims of the delusion that we shall always be able to stand alone. We must not be so unfair as to claim our rights while ignoring our duties. Defend your just rights, but first do your duty. If every man, from the crowned head downward, asserted simply his rights as he conceived them, and ignored his obligations, we should have a pandemonium of self-assertion and injustice. All decent men exercise some consideration for other people; the question is how far and into what relations this consideration should enter. This sense of obligation should be as active and sensitive in daily business and in politics as it is in domestic life and personal relations.

Profit-sharing is not confined simply to making and dividing profits; it aims to make men better by affording better opportunities. It has the purpose of avoiding waste, of

securing the most economical conditions, and of subserving the best living as well as the best working. In furtherance of this purpose we have founded the village Leclaire which you have visited to-day. The large tract of land secured through the foresight of the people of Edwardsville affords every advantage for manufacturing. We have fuel and water at nominal cost, three main lines of railroad, no rents, and insignificant taxes. You will, I think, agree with me that no more beautiful site could be chosen for suburban homes, and no better neighbors can be wished than those of Edwardsville.

The brick factory buildings, covering thirty-nine thousand square feet of ground area, are unsurpassed in plan and construction in this country. They are lighted by electricity, heated by steam, and equipped with every labor-saving machine. You saw the small but efficient water-works, and the electric light plant. Each of these is capable of supplying, not only the factories, but private consumers. Through a large part of the tract winding streets have been opened, sidewalks laid, trees planted, and water-mains and electric wires run. The club-house has all the conveniences and some of the luxuries of a city club; and the residences, so far built, are fit for any man to live in.

Those who wish may acquire their own homes in fee-simple. There will be no rented houses, except a few for temporary use. There will be opportunity for many co-operative features which will greatly economize living-expenses. No influence of any sort will be used to induce any man to live on this particular property. The advantages are there and he can exercise his own choice. The factories will be operated in the ordinary way, but outside of the factories our men will be entirely free to follow the dictates of their own judgment and taste. There will be no municipal organization, and no law except the law of the state, until it shall be found that men are unwilling to act peaceably of their own choice. We feel confident that, as the village grows, its inhabitants will see that their best interest lies in acting better towards each other than any law would require them to do.

For the first four years under this plan we paid dividends in cash, giving simply the privilege of investing dividends in stock if so desired. It has thus been made clear to you that the dividends were a reality, that they were not simply manipulations on paper. At the beginning of the present year we gave notice that, thereafter, the directors reserved the right to pay dividends either in cash or in stock. This business needs all its earnings to develop its factories and meet the requirements of a growing trade. No dividends upon the capital have ever been withdrawn. All the earnings, except what have been paid to you in dividends, have been retained in the business. Your directors have decided to pay the dividends for 1890 in stock of the company, and this will be the policy for the future. There is now a large part of the capital of the house in the hands of men who have earned their stock by dividends on their wages and salaries. It is our desire that this proportion should continue to increase so that, in time, the business will be owned and controlled by the men who do its work. It is proper, also, that men should live within their regular incomes. Their dividends should be treasured as a reserve fund for the future. Such a reserve cannot be better invested than in the stock of the company for which a man works, and whose prosperity he himself can help to promote. Whenever a man quits the service of the company, or wishes to secure a home, he can always get full par value for his stock at the company's office. He is thus in no sense tied up. The management is, in fact, especially desirous that every man shall feel, not only as free to go or stay as he would in any other place, but that he shall feel that his conduct directly affects his own interest.

Most of you understand the method of division, but for new-comers it may be appropriate to here reiterate it. The business is managed by directors and officers, like any other corporation. We pay regular wages, just as any other manufacturing-house. Both to salaried men and to factory men we aim to pay the best of wages, so that we may get the best of men. Our foremen are under standing instructions to pay

at least as much as is paid for like work in similar establishments. All capital invested is allowed six per cent. as its wages. Having ascertained what the net earnings of the year are, we set aside one-tenth for a surplus fund to meet losses in unprofitable years. From one-tenth to one-twentieth goes to the Provident Fund, which is under the control of a committee elected by yourselves. From this fund all the sick and needy are amply provided for. We then make an equal dividend upon capital and the total amount paid for wages and salaries. Each man gets the same dividend on his wages that he would on a similar amount of stock. When his dividend is converted into stock it receives its interest and dividend, just as the capital owned by the original proprietor. During the five years in which the system has been in operation we have paid forty-three per cent. in dividends on wages, besides the considerable amounts paid out by the Provident Committee, and the amount of surplus fund accumulated to meet future contingencies. Those of you who have taken all your dividends in stock have received, as interest and dividends thereon, sixty-four per cent. on the first year's amount, forty-seven per cent. on the second, thirty-two per cent. on the third, sixteen per cent. on the fourth, and compound dividends on the first three.

Nine hours constitutes a day's work in this house, with full pay. Believing that ten hours is too long a day's work we shortened the time first to fifty-seven hours a week, and later to fifty-four hours. During the past busy season—for about four months—the hours were, by unanimous consent, made sixty a week. When orders were pressing it seemed sound policy to try to meet them. Our interests were mutually at stake in making the best of a good season. We are managers for you as well as for ourselves, and you met our advice cordially and with good judgment. We shall in the future, still more than in the past, depend upon your united efforts and your sound judgment in any contingency that may arise.

Our business has continued to grow and prosper. The good feeling which we have endeavored to carry out towards you

we have also carried out towards the trade. Our sales of 1889 exceeded those of the previous year by twenty per cent. ; and 1890 exceeds 1889 by something over twenty-five per cent. With the very large increase in our manufacturing facilities already perfected, and to be hereafter added, we see no reason why the same rate of increase should not continue from year to year. The dividend of the past year, as verified by your representative, is ten per cent., for which stock certificates will be handed you in due time.

A DARK SAYING.

BY MISS S. H. PALFREY.

God looked on me and smiling said, "Forgive thine enemy ;"
And I, shuddering, answered, "This command, oh, be it far
from Thee !

I am Thy servant, whom he spurns ; and how could it be meet,
That I should make me as a stone in the pavement for his feet ?"

"In humbling thee, if thou obey, thou shalt exalted be."

"Now ope to me this saying, Lord ; for 'tis too dark for me."

"If thou didst hate, and wreak revenge upon thine enemy,
Thou wert a tool of Lucifer ; and there's naught so low as he."

"But when My love shall through thee shine on th' evil and the
good,

The just and unjust, for his sake who died upon the Rood,

'Twill glorify and hallow thee, and draw thee up to be

Raised high o'er poor humanity, a part of heaven with Me."

HOW TO PREVENT CRIME.*

BY AUGUSTUS A. BRUSH, WARDEN OF SING SING PRISON.

How to prevent, or rather how to lessen, crime is one of the most momentous questions of the present day.

I had not been long in charge of a prison before I came to the conclusion that the cause which led to crime and imprisonment was a lack of family discipline. The indulgence of the father and mother who allow the child to grow up without discipline to form character leads almost inevitably to evil ways and to crime. The child, even of tender years, who is indulged in its natural waywardness, and allowed to say to its father or mother "I will" or "I won't," is in a fair way to commit crime. Parents are also responsible for the waywardness of their children, which leads them into crime, from a practice of deceiving them. The intelligent child, when deceived by its parent in small things, is likely to form evil habits which in its future life will not be easily eradicated. Its early training lasts for a lifetime, and, unless there are elements in its character and will-power to counteract its evil bringing-up, it naturally grows worse and worse as it grows older.

Now this I consider the first step in the prevention of crime: that the family discipline should be of such a nature as not only to force the child to obey its parents in the slightest thing, but should also be of such a nature as to form character. Character thus formed is likely to keep the child from going into evil courses, and from evil courses into crime.

The school discipline and the church discipline, in failure of family discipline, can do much, and is doing much, to form a disciplined character, so as to prevent children from commencing a life of crime; but as these means of prevention of

* A paper read before the "Twilight Club" of New York.

crime are mostly, if not entirely, in the hands of the family, and cannot be reached by legal enactments, the most important thing to consider is how the man or woman having been led into evil ways can be reached after he or she has committed crime, and has come under the hands of the law. This brings us back to the origin and original punishment of crime, for crime is as old as the beginning of the human race.

The story of Genesis which records the crime and punishment of Cain shows that crime and punishment go together hand in hand, and has from that time suggested valuable thoughts upon the manner of dealing with crime and criminals in all ages. There has been no change in the wild and disordered passions of men, out of which come all the evils of our social state. Cain murdering his brother is the type of the long line stretching through all the past, and with which we are struggling to-day. In the divine justice administering punishment to Cain when it says, "Thou art cursed upon the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not yield unto thee her strength; a fugitive and a vagabond shalt thou be upon the earth"—in this sentence we find the type of all right procedure by which society seeks to protect itself and punish guilt.

Against the cry of Cain, "My punishment is greater than I can bear," society resolutely opposes itself. To lessen crime a man must bear a punishment equal to the offense committed. Society cannot afford to plead for the removal of just penalties, which man, following God's sentence, has always attached to the commission of crime. Let us have nothing to do with that speculative philanthropy which confounds moral evil with disease, and finds the greatest criminal to be the greatest unfortunate, deserving, not chains and punishment, but tears and sympathy and release. There is something grand in the spirit of justice, which, taking its rise in the sentence of God upon Cain, uninfluenced by Cain's appeal that his punishment was greater than he could bear, has animated the whole social state since that time.

The social well-being of man cannot endure, and crime cannot be prevented, unless punishment full and terrible falls in proper degree upon every criminal; and if the punishment should appear to be greater than the criminal can bear it is because of the greatness of his offense, and the fountains of human pity ought not to be stirred to remove the penalty, more than the divine love of God Himself was moved by the terrible cry of Cain to save him from his punishment.

One of the greatest evils of our criminal system to-day is that the protection which the law is supposed to throw around the innocent is practically given to the criminal. In our legislative enactments the desire to provide all defense for accused persons, so that no innocent man shall suffer, has brought us to the point where it is difficult to prevent the guilty from escaping, and thereby has increased crime. If this order could be reversed, and the innocent protected and the guilty promptly made to suffer, it would prevent the commission of many crimes.

Now, after the prevention of crime by the family, school, and church discipline, and also the prevention of crime by swift and sure justice by the law, I come to the treatment of the criminal in our prisons, and here is a large field for work.

I claim that by the management of a prisoner during the term of his imprisonment much can be done to reform the prisoner and prevent crime. Here comes up the whole matter of prison management and prison discipline. Where the disciplined character has not been formed by the family, by the school, or by the church, it must be formed during incarceration in prison. This can only be accomplished by a strict and severe discipline.

The first thing necessary to form a discipline among prisoners is work — hard work; work just the same as is done outside; work in which the prisoner can see something grow under his hands, and form a perfect article as the production of his labor. I consider work which will not do this no better than idleness. It is necessary that he should have work to give him habits of industry, to give him muscles and a

strong, healthy body, so that when he is released from prison he has a fair chance to earn his living at a trade. When you have done this for the prisoner you have done much towards bringing him into a state of discipline while in prison, and to form his character for his battle with life when he is released from prison.

I consider labor the groundwork of any prison discipline which shall be of benefit to the prisoner. As the larger proportion of our inmates are young men it is very important that these young men should be trained in habits of industry, and character formed, so that their reformation upon discharge is not only possible, but probable. To all humane people it is horrible to think of locking up young men in idleness, from two to ten years, and then turning them out upon society to again return to evil courses, and again to prison. It seems to me that I well characterize this when I say that it is a crime—a crime against the prisoner and a wrong to society.

The labor men, and, in fact, many theorists upon prison matters, claim that labor of prisoners means competition with free labor. Let me say right here that, whatever the competition may be, the prisoner has the right of competition. As one of the prominent prison writers of England said, "Every prisoner has a right to a fair share of competition with free labor. He had a right to it before he became a prisoner, and when in prison the tax-payers who support him have additional claim upon his labor. And, further, considering the previous neglected training of many criminals it is due to them that they should be instructed in some means of livelihood, if possible, when they come under detention. It is those unjust tyrants, the selfish demagogues, that are so apt to be the worst of all despots, who deny or oppose these natural and moderate rights of prisoners and of their tax-paying supporters."

It seems absurd for any one to argue that the criminal classes should be permitted to live in idleness at the expense of the wage-earners and the tax-payers. It is indeed a curi-

ous theory that would remove the curse "That man should earn his bread by the sweat of his brow" from the criminal and keep it in force for the honest man.

Punishment for offenses or breaches of the rules and regulations of the prison must be severe. It must not only be severe but certain, and practically the same to every inmate. For the severer the punishment the less it will have to be resorted to, and severity is really kindness. At the same time it is forming the character of the prisoners, so that they will behave with little or no punishment, and this character so formed will in most cases remain with them after they are discharged from prison.

No prison management is complete that does not give the inmates a fair education. Every man upon his discharge should be able to read and write.

If the family discipline, the school discipline, and the discipline of our police and courts could be certain and severe, as it can and should be made in our prisons, the character of men would be so formed that our prisons would soon become depopulated and crime would be rare.

In conclusion you must remember that the men in our prisons are only prisoners for a time; that they are again to go into society; that they are to be with our people; that they, on their discharge, are to be either thieves or honest men, and it depends upon their discipline while in prison, to a great extent, which they shall be. If prisoners, when discharged, are thrown upon the world unfitted to earn their own living, it must lead to a larger proportion of criminals, and a people is always judged by the number of criminals among them. Society, to a large extent, is making its own criminals. Men in prison must have work to have discipline, and, as I have said previously, just such work as people are engaged in outside of prisons. Their health depends upon it, their reason depends upon it, and their future welfare in society, and society itself, depend upon it.

Let me impress upon you here the necessity of being careful, and not being deceived by the cant and talk of labor

demagogues and reformers. They will tell you in great earnestness that the financial aspect of the prison is of no consequence; that the state can afford to spend millions in reforming its prisoners. But let me tell you that you cannot reform your prisoners without work, and that the two, reform and labor, must of necessity go hand in hand.

A prison cannot be reformatory without being self-sustaining, if honestly managed. If these men are worked the same as they are worked outside, for the purpose of reformation and giving them a chance in life, their work will necessarily make a financial success of the prisons, and perform the double office of reforming the prisoners and supporting the prisons.

GOOD VERSUS EVIL.

MRS. ANNA GARLIN SPENCER gives to the readers of the *December Century* an interesting "experiment in moral chemistry," as she calls it. In the moral as in the physical world one thing displaces another. Unless good drives out the evil and takes its place there is nothing gained by efforts to expel the evil. The mind, if it be empty, is only weak and ready for the first temptation which may assail it. Good thoughts must so fill it that the evil cannot again gain foothold. All this has been preached from time immemorial, but to-day it is genuine, practical work.

The *Journal of Women's Work* suggested that a department be established called the "Record of Virtue," as opposed to the columns of crime and vice so common to the most of our newspapers. It was another interpretation of "Look up and not down." The idea was so to cultivate the power of seeing virtuous acts that the taste for evil ones should become blunted and dead. The thought was quickly seized upon by a woman interested in the education and development of children. She adapted the plan to the needs of a mission school, and under the guidance of the minister it was well carried

out. Miss Maxwell writes the story of its success to Mrs. Grant, of the *Journal of Women's Work*, in the following letter:—

Dear Mrs. Grant:—I write hoping that it will give you pleasure to hear of one result of your beautiful thought in having a "Record of Virtue" in the *Journal of Women's Work*. An Episcopal minister, a friend of mine, has a Sunday class of one hundred bad boys; at least, they were so rough and rude that the regular Sunday School teachers would not tolerate them and turned them out of the Sunday School. This minister, whom I will call Mr. White, told me about them and some of his original methods of civilizing them. I was much interested in the account, and it occurred to me that he might set his boys to work collecting records of praiseworthy deeds, and so I sent him a copy of your paper with the "Record of Virtue" marked, and I wrote: "How would it do to interest your one hundred bad boys in that pursuit, and offer prizes for those who could report a certain number of good, or kind, or noble deeds which they had themselves witnessed, or heard, or read about, either at the present time or in past history? * * * I feel so strongly that the right way to help is to present examples of goodness, instead of picturing wickedness and vice, that I think this experiment might be worth trying. The daily papers, I believe, do much harm by their detailed and sensational reports of crimes."

Mr. White at once accepted the suggestion, and I will quote from his letters showing what he has done. He says: "I thought of your idea to-day when I saw three little fellows holding on by their toes and fingers to reach their heads above the window-sill of a school-sutler's shop to study the red *Police Gazettes*."

"Now I will buy a valuable prize and exhibit it next Sunday to the boys, and I will buy fifty little pass-books to be given to the larger boys, in which they may write down the ten best and noblest acts they have seen or read in the papers during the past year. Christmas week I will give a grand banquet. The boys shall sit down to a feast, and at its close a song or two—some ballad of brave and noble deeds—shall be sung, followed by a reading of some noble act, after which the prize shall be brought out and awarded to the successful competitor. What do you think of my plan? I hope it will set some people thinking in a good way. I am sure you will be interested, and I will send the prize-list to you. I know you are right. Last Sunday I took a big, ugly fellow by the

collar and dragged him out. I thought it was necessary, he was very unruly; but the look he gave me as I thrust him away set me thinking, What can I do to quicken the good in these dull boys; to overcome the evil? I am illustrating 'Pilgrim's Progress' for them now. * * *

He goes on to say that what the neighborhood is pleased to call his "Bad Boys' School" he means to name the "Banner School."

In the next letter he says: "I inclose two slips, which are pasted on the books; I have distributed fifty, but must increase the number to seventy-five. The boys take eagerly to the scheme, and I think it will be a success."

He goes on to say that the boys are very rough and rude; but he was surprised that day when one of the roughest came quietly into his study and said he would go to work if Mr. White could obtain him a place to learn a trade, for he did not wish to grow up to be like a neighbor whose name he mentioned, a man of bad character.

The slips to which he referred were as follows, on pink paper:—

"St. James' Banner Sunday School. Three grand prizes, 1888.

"Write in this book the ten kindest, noblest, or best acts you have read or been told. Write plainly on one side of the paper, and as short as possible, and return Christmas.

"THE PRIZES.

"*First.* Every holder of a book will be entitled to a ticket to the grand banquet when the prizes will be awarded.

"*Second.* A Waterbury watch.

"*Third.* Watch with chain.

"*Fourth.* St. Nicholas for one year.

"*Fifth.* Wide Awake for one year."

In the same letter he says: "It is a dreadful community in which my lot is cast; but I have one advantage: I have been here so long that I understand the ways through which the young are led astray; and if my schemes are somewhat unusual it is because they have originated in the attempt to meet the peculiar needs of my work."

He says: "You must remember that these are not nice little boys, but outcasts from Sunday Schools, and very rough and rude, and I watch the outcome of our scheme with great interest."

I will quote from one letter that I sent to Mr. White about this time: "It will be interesting to see what ideas your boys have as

to what constitutes a truly brave and noble action. If you can train them not to find it in warlike or showy deeds, but in acts of loving self-sacrifice often never known or recognized, in little ways of kindness and self-denial, you will do a good work. My idea is that they should be taught to love peace and all that is beautiful."

After a while he wrote: "The books are coming in. I have twenty-two now. The boys evidently have done the best they could, but some of them did not understand the requirements of the competition. But these books will be very interesting, exhibiting the idea these boys have of what is kind, noble, and good. A considerable amount of valuable discussion has been raised in the neighborhood over this novel competition. I am sure it will pay.

"It has been a great pleasure to me, and I think I am learning a lesson myself, that there is a better vantage ground for me than I have yet gained in my efforts to teach these wild boys; that it is love and kindness they need more than facts.

"As I read over these strange collections of crude ideas that these boys have brought me, I am gaining a valuable knowledge of boy life and boys' needs that I never dreamed of before. I thought I knew these boys, but I did not."

After the banquet and the awarding of the prizes Mr. White wrote me:—

"I am sure you will be anxious to learn how our banquet succeeded. Miss H. sent the oysters and Mrs. P. sent the turkey. I contrived to have the boys set the long table the whole length of the hall. The fifty boys who have taken books were promptly on hand. I had a magic lantern, some music and singing for them. Miss H. was present when they all sat down to the table. They had a royal feast—oysters, turkey, and ice-cream. After dinner I called them to order, and spoke to them at some length on the subject of kindness to all, but especially to the weak. I read the books that obtained the prizes, and explained the value of the brave, kind acts in each. As once I stopped a moment I was struck with the picture. I stood on a bench at the light. Most of the boys had crowded round my feet, some had climbed into the braces and timbers above me. All were deeply intent. Even the man with the concertina I had hired to play for them stood before me, both hands still in the straps, but with his mouth wide open. I was intensely pleased that they should be so deeply interested. The first prize fell to a little boy only six years old, and when he

stepped up to take his watch after his book was read he was loudly applauded. The second watch fell to a boy who had a black eye from a dreadful fight in which he had engaged. I painted it over for him with glycerine and light red. He came to see me to-night, and my mother has been talking to him, and I have given him some books to read. He told me he dreamed all night that some one had stolen his watch. The books show that I was not plain and simple enough in my printed explanation.

"The plan has been received by many people with great favor, and the boys have set many of their friends searching for them to find kind and brave deeds. It has taught me invaluable knowledge and opened my eyes to lines of work I had not discovered before. I intend to go on and try the plan again, but in a different way. I will have a free entertainment for the boys, a magic lantern, and a little comedy; that night I will lecture on kindness and explain thoroughly what I want them to write, and I will distribute a great many books, and after two weeks I will have another meeting of boys, and have some more music, and read the prize-books and deliver the prizes, and then try and organize a legion of boys pledged to be kind, noble, and brave."

Of his second starting of the boys on the hunt for virtues Mr. White wrote: "I read your letter to the boys, and they cheered well. And they are hard at work gathering incidents and facts for another contest. I ruled that the boys who had won the other prizes should write up the books, but were not eligible for the prizes this time. I have decided also to increase the number of prizes, and will give a small gift to every boy who completes the ten items. The banquet I hope to improve also. I am deeply interested in this work. A boy sixteen years of age was hanged in our jail for murder last summer, and now there is another of the same age who is guilty of the murder of an old woman. I deplore the result of our present educational systems. I wish I could give my whole time to humane education. I have prepared some books for a lady who teaches in the 'House of Refuge,' and she will make a trial of this scheme of getting those whom we want to make better to record virtuous and kind deeds."

Later Mr. White wrote: "I hope it will please you to know that we have held our second banquet, and that the boys cheered in their rough way for the lady who had so generously provided a treat and prizes for them. The banquet was a fine affair. We had a din-

ner, with ice-cream, etc., for fifty boys. After dinner I cleared the floor and let them have a good time. The prizes were awarded, and every boy was presented with a 'Band of Mercy' badge. To my surprise the first prize, a good watch, fell to a boy who last year was taken by my sexton by the scruff of the neck — a ragged, bare-footed boy — and landed off the church grounds, and bade never to come back again, he was so troublesome. I learned that his father gave him a beating when he heard of it, and so I hunted him up when I gathered these banished boys at another hour. I am studying these boys; I think when the proper time comes I will draw the net and organize my 'Legion of Honor.'

"I will say that these experiments with the 'Record of Virtue' books, in addition to the Sunday School work, have so gratified and encouraged me that I wish I could confine myself entirely to educational work among neglected children. I have been educated also, and have forbidden the use of coarse songs and rough quotations and slang in the little exhibitions with which I amuse my people. You must know that these are not destitute boys I labor amongst, for the most part. Their people work hard for their daily bread; but they are neglected. They are very wild and rude, and if they grow up as they are they will make very brutal husbands, and coarse, vicious fathers — just like their own fathers and grandfathers, who work almost like brute cattle. I cannot interest many, even among philanthropic people, in them. Some even think the boys deceive me, and I do them little real good. Perhaps even you, Miss Maxwell, would not encourage me to go on if you should hear and see them. But they come to me so confidentially, and confide in me in so many tender ways, I cannot feel about them as others do. I see in them two natures, two personalities, and even the most skeptical must admit there has been a great improvement in them. I will go on. I will organize the boys, beginning with thirty of the largest. If I could learn the best way of working with them I would make much sacrifice to try it."

That Mr. White is discovering some very good ways of working with neglected children is proved by the testimony of a leading paper in his city, which, in giving an account of a novel entertainment, an originally illustrated lecture of travel, which the clergyman gave them, says, "Already the lads, most of whom are waifs from the street, show signs of decided improvement in demeanor under the influence of the training to which they voluntarily subject themselves."

I hope, dear Mrs. Grant, you will be interested to learn how far your little candle throws its beams, and to read this long letter, and also some of the boys' books which I inclose.

Yours cordially,

HELEN MAXWELL.

The idea was so perfectly new to the boys that it was some time before it was really comprehended by them. Many of them brought poetry or fine sayings, paragraphs on history or discoveries; like many older and wiser people the simple, kindly acts of life were lost in looking for those of fame. But as time went on the boys began to understand better what the spirit of this new method was. That in itself shows an advance in moral discrimination, and if in discrimination we believe it must have been in morality also. The experiment is interesting, and it is to be hoped that we shall hear from all sides results of other trials in "moral chemistry."

"IN DARKEST ENGLAND."

GENERAL BOOTH'S book is now in the hands of most of our readers, in one or another of the three or four competing editions. It has been, and still is, the centre of the gravest discussion in England, eliciting comment, now enthusiastic in its favor, now almost bitter in opposition to it. It is an old and melancholy truth that philanthropists disagree with each other as seriously as patriots are apt to do, and with almost the fanaticism with which musicians quarrel. And it has been pathetic to see how the professed philanthropist and the scientific philanthropist alike in England have been apt to cry out, "This is old news, and we told you so before."

What if it is old news? And what if the world have been told, now for nearly nineteen centuries, that every man must bear his brother's burdens? Ought we not be grateful to the man who has roused to that conviction the people who had no sense of it before, and who is able to enlist them in the work of their own redemption, instead of leaving that work to

another set of persons, who, for scientific accuracy, are called their "superiors?"

A great deal is to be learned from the unfriendly as well as the friendly criticisms on Mr. Booth's plan — more, perhaps, learned from them than from the enthusiastic adhesion of persons who throw themselves into his purpose, willing, indeed, to spend and be spent with him and for the great movement, and unwilling to look at the criticism of detail. It is true, all the same, as it was true in Napoleon's day, that, while a bad general is a very bad thing for an army, two good generals are worse. Very likely it may prove that General Booth is not a very good general, but there can be no question for outside lookers-on like us that General Booth will manage this thing better by himself — or, as the ungodly say, will play this game better alone — than the Archbishop of Canterbury and Mr. Huxley will, if they put their heads together, and undertake to manage it in co-operation. Each of them has sent to Mr. Booth a carefully-written letter explaining why he does not go into the project. The Archbishop of Canterbury cannot go in because the organizations and forms of the Church of England are not treated with sufficient respect in the plan. Mr. Huxley cannot go in because the plan has no elements of success which it does not share with the plans of St. Francis of Assisi, of the Jesuit organization, of George Fox, and of the Mormons. Now, if we may borrow another Western proverb, we shall find that these two leaders of opinion could not "hitch horses" particularly well, if anybody should set them on solving the problem.

What the great public of England and America observes is, that neither the Archbishop of Canterbury nor the church which he represents has made any proposal whatever, for the solution of that problem which has engaged popular respect or cordial support. On the other hand, Mr. Huxley and the people whom he represents have made no proposal whatever in the same line. General Booth, audaciously, if you please, with the hopefulness which belongs to audacity, has made the proposal; and, what is more, he has shown the details by

which he means to carry out that proposal. Now it may be that he will not make much money by collecting old tomato-cans and making them over into toys or vessels of utility. But his plan is not to be judged by one detail or another. People of sense through the world, who have read history, are asking themselves whether a religious organization, which has shown definite and distinct power in saving men and women from drunkenness and adultery, may not have the power to work one of the miracles of social order.

It is very easy for Mr. Huxley to show that the plan has no better elements of success than the plans of Saint Francis or George Fox, or the plans of the Mormons or of Ignatius Loyola. But some of us for a good many years have been wishing, not to say praying, that we might get as much success as these different people attained, in our efforts to abolish pauperism, to bring light into the slums, and to give starving men and women a chance for daily bread. There is something a little pathetic in hearing these four names brought together as illustrations of failure. There has been a general impression that Ignatius Loyola achieved a good deal, and that he gave the world some very important hints for social organization. And if we may be permitted to speak on a subject of which probably we know more than Mr. Huxley does, whatever the demerits of the Mormon religion, and whatever the curse which will be attached to polygamy, it is quite certain that the Mormon communion has known how to handle the great problems of emigration, of pauperism, and of the prevention of crime, as no other organization which took the name of Christian has done, in the last hundred years in America. If General Booth and his people can win any such success on those sides as the Mormons have won in the generation since they have existed, London and England may afford to build statues to General Booth and his companions.

It is a pity to observe, what is announced as we write these lines, that a dispute has broken out between General Booth and Mr. Smith, one of his first and best assistants, which may interfere with the success of the plan. We had hoped that

the Salvation Army itself might be permitted to carry through a project of which it may be said with literal truth that God chose the foolish things of this world to confound the wise, and the things that were not, to confound the things that were. But it has never been said or written or promised, that the Paul of any movement should not quarrel with its Peter or with its Barnabas, and history has shown that sometimes the very dissensions of the leaders have worked elements of success in a movement where at the first they seemed disastrous. This is certain, that this new movement never pretended that it was going to succeed on any of the grounds which Adam Smith or any of that set of people laid down. It does not pretend that its success is based on any law of selfishness, or on any theory in which one man looks out for himself and expects his brother to do the same. It is based purely and simply on the idea that men must bear each other's burdens, and that, in a common life, sustained by infinite strength, and by what old-fashioned people call the Holy Spirit, there is an element of power which there is not in the rivalries and competitions of the old school of the political economists. It is absolutely necessary that the critical public should understand that this issue is made. Nobody who was not a fool supposed that Mr. Booth had invented a plan in which the selfish theories of life and the unselfish theories of life were alike to be successful. His plan is distinctly based on the supposed power of the religion of Jesus Christ to bind people together, in a common work which those people will not do without a religion or alone. If these lines should happen to fall under General Booth's eye we should like to say to him that whatever the failures of Ignatius Loyola, of George Fox, of Saint Francis, or of the Mormons, there exists in history one rather remarkable story in which he may find a certain encouragement. On the 21st of December, 1620, there set foot on the shore of New England, then uninhabited by any Christian or civilized man or woman, the leaders of a hundred men, women, and children who had left a civilized order absolutely unlike what was required in the

world to which they came. These were mostly very ignorant people; they had been living as handicraftsmen and the wives and children of handicraftsmen for many years; they had no experience whatever of what we should call frontier life. But they had one element of strength. They had covenanted together "To combine ourselves together into a civil body politic for our better ordering and preservation, and the furtherance of the glory of God and the advancement of the Christian faith." Before four months were over one-half those people were in their graves; there was no divine promise and no law of nature that they should not sicken as other people sicken, and die as other people die. But there survived nearly fifty of them, who had the strength of "together." They had banded themselves together to live in the common life of children of God and brothers and sisters of Jesus Christ. Of which "together" the result is that this day there is a nation called the United States of America. This nation may be crude, it may be ignorant. Its people may talk through their noses, and they may not know when to say "Your Grace," and when to say "Your Lordship," but, on the whole, it is a prosperous nation and a successful nation. It owes its prosperity and its success to the principles that were laid down, and to the lives that were lived, by the people who covenanted together to do this thing, and who, under the utmost physical and external discouragement, went about to do it.

And if these lines happen to meet the eye of the Archbishop of Canterbury, we should like to say to him that those particular people, who, in the force of the communion which Christian love brings about, wrought this miracle, were perfectly indifferent to "those institutions of our master, Christ," which he considers as "Christian pledges of conduct and the bonds of union." They did not respect those particular institutions nearly as much as the Salvation Army respects them, and they did not speak of them in nearly as conciliatory or cordial a manner as Mr. Booth speaks of them in all his work. In their lack of conciliation they were undoubtedly wrong;

in their indifference to them they certainly shock the susceptibilities of that part of the world which believes in art and in æsthetic methods. But what they would have called the root of the matter was there, and, as most prophets have understood, where the root of the matter is to be found, it is not so much consequence whether the elegancies of life are to be found also.

In quite another spirit Mr. Loch, the secretary of the Charity Organization Society, discusses General Booth's plan and its critics. His careful letter closes in an appeal to the authorities of the Established Church and the Non-conformists "to meet together and consider, without regard to any sectarian differences, as the one imperatively needful measure, how they can make common cause in a systematic and unflinching attack on the courts and alleys, usually well known in a district, which harbor groups of degraded men and women. Nothing but a concentration of trained force equivalent to the evils to be removed can work a lasting reform. Can it be the charity which all profess, that keeps people apart and cripples them in the fulfillment of such a task as this, which each individually must recognize as a manifest duty? It can hardly be so. But yet charity has her own obligations, though many who would be helpers and benefactors shrink from passing through her narrow gate. Will not those who preach the narrow way and straight gate of life take up with united effort the cause of true charity also? To effect this has been the long endeavor of the Charity Organization Society. Slowly opinion has changed, and many who are dissentients in much else are now being brought together in this. To rouse the public conscience once more to the need of it is no small service. And this service 'General' Booth may be found to have rendered, whether his scheme prosper or fail, whether it be, as we think, wrong, or, as others may think, right. The Charity Organization Society, at least, will spare no effort to bring about, in the practical manner I have mentioned, that unity of action and concentration which, it seems to them (to use two of 'General' Booth's tests of a sufficient plan), are a

remedy more strictly commensurate with the evil and applicable forthwith. The remedy, indeed, is already at work."

Does it not perhaps occur to Mr. Loch that he and his have been making this appeal now for many years? Let us give them the credit, and the great credit, that they are the *voces clamantium in eremo*, so many John Baptists crying out in the wilderness. But the fact remains that the Established Church and the Non-conformist bodies have not come into their organization; that they have preferred to work in the spasmodic and separate way which Mr. Loch so well describes. Here comes General Booth, who does propose that those persons who are quickened with a new life under the work of the Salvation Army shall, in the common purpose of that new life, go about a certain specific thing. What is more, it would seem as if General Booth and his allies had what we may call a certain capital to work with, in the enthusiasm and courage of those who follow him and who join in their endeavor. Everybody else who is interested is so tied up by his particular "institutions," if we may borrow the archbishop's word, that he has not strength to build his vessel before launching it. General Booth is able to build the whole frigate before she is to go into the water. Now you cannot launch the bow of a ship alone, you cannot launch the cabin alone, you cannot launch the pilot-box alone, and if you launch the engine alone it goes to the bottom. It is in the unity of General Booth's plan that there is any hope of success. The ship may be launched without paint and without upholstery, there may be no pianofortes in the cabins and no *pate de foie gras* on the table. But it is certainly the prayer of the world that she may be tight enough to keep out the water, and that she may have sail enough to carry her half-starved passengers to the Christian Commonwealth which they are seeking.

LAW AND ORDER.

OFFICERS OF THE INTERNATIONAL LAW AND ORDER LEAGUE. — Hon. Charles C. Bonney, Tacoma Building, Chicago, Illinois, president; Mr. L. Edwin Dudley, 50 Bromfield Street, Boston, Mass., secretary and general manager; Edward L. Bond, 30 St. Francis Xavier Street, Montreal, Canada, Treasurer.

OBJECT OF THE LEAGUE. — The object of this league shall be, to maintain the principle that the enforcement of law is essential to the perpetuity of good government, and by promoting the formation of state and local leagues, having the same purpose in view, between which it shall be a bond of union and means of communication, to secure in all proper ways the enforcement of existing laws relating to the liquor traffic and all offences against morals and the peace and good order of society, and to encourage and assist the authorities in maintaining and enforcing the same.

MEMBERSHIP. — Those persons shall be members of this league who are approved by the Executive Committee, and, being in sympathy with its object, contribute not less than five dollars annually for its support.

AFFILIATION OF LOCAL ORGANIZATIONS. — Each local law and order league, and all other societies having similar objects, may have the right to send delegates to the general meetings of the International Law and Order League, and shall be entitled to receive copies of all publications of the general association upon the payment of five dollars annually.

THE NEXT GENERAL MEETING of the International League will be held at Chautauqua, New York, on the 14th and 15th of August, 1891. A public meeting will be held in the larg-

est auditorium on Saturday, August 15th. The business-meetings will be held on Friday and Saturday in one of the smaller halls. Several of the most prominent speakers of the United States and Canada will address these meetings. A full programme will be given in a later number of this magazine. It now seems that this will be the most important and useful convention yet held.

LEND A HAND. — For two years the editor of this department published a weekly newspaper called *Law and Order*, devoted to the cause of the enforcement of the laws. A multitude of other duties made the work upon this paper very burdensome, even to the extent of breaking down the health of the editor. It became a question whether the paper should kill the editor or the editor should kill the paper. Our good friend, Dr. Hale, who interests himself in our cause, as he does in every good cause under the sun, has offered the International Law and Order League an opportunity to secure an organ by using twenty pages of LEND A HAND monthly for the purpose. We have gladly accepted the offer, and we earnestly urge the friends of our cause to show their appreciation of Doctor Hale's great kindness by liberal subscriptions to the magazine. Every member of a law and order league should become a subscriber for LEND A HAND from this day. All inquiries addressed to the editors of this magazine will receive prompt replies. The Law and Order Department is edited by Mr. L. Edwin Dudley, who has been for eight years the secretary of the general organization. All the latest news of the work will be found in these pages. While the local press gives full reports of the work, LEND A HAND is the only publication through which the friends in Philadelphia can learn of the work in Boston; through which the members of the Society for Prevention of Crime in New York City can learn of the operations of the Citizens' League in Chicago, and so on.

THE USE OF DETECTIVES. — The following letter is from one of the most prominent and most respected of American

jurists. It was not written for publication. We are sure the readers of LEND A HAND will be glad to have the opinion of Judge Davis upon this important subject, and therefore take the liberty of letting them read his letter.

NEW YORK, Jan. 5, 1891.

My Dear Mr. Dudley: — I received your good letter of the 29th ult., and in due course the magazine of which you spoke, both of which I consider Christmas and New Year's presents to be thankful for; wherefore I send thanks and good wishes.

I am glad to see that you are to be connected with LEND A HAND, for I am sure you have one to lend, which, from long experience in good works, will be found ready, capable, and willing. May the hand of Providence guide your hand in whatsoever it findeth to do in this additional good work.

The suggestion you make to me of writing for LEND A HAND an article on the use of detectives in efforts to secure a better enforcement of the liquor laws is one that ought to have my hearty approval. I believe in fighting the devil on his own lines, and invading them whenever necessary to hit him; and I have no sympathy with those who think his Satanic majesty should be so tenderly dealt with as to be left wholly alone in his citadel. Therefore, I would send a whole legion of detectives into his camp and punish him when I could. But it is another thing to believe in and feel all this than to write a worthy magazine article in defence of such belief.

My pen is old and stiff, and is over-used in the necessary duties of life. I fear I cannot get the time to do justice to such a subject, and therefore I won't promise to try. I give you, in return for your kind wishes, all the compliments of the season.

Sincerely your friend,

NOAH DAVIS.

REASONS WHY LOCAL ORGANIZATIONS SHOULD AFFILIATE WITH THE INTERNATIONAL LEAGUE. — The following correspondence brings out the need for unity of action between the local societies and the general organization: —

NEW YORK, 116 E. 19th St., Jan. 8, 1891.

My Dear Mr. Dudley: — Our society is so averse to any national organization as unnecessary, believing the work to be eminently

local, that I am constrained (as I have before intimated) to decline any connection with the International Law and Order League. I regret to say this to one who has been so active and useful in the great work of reform.

My own time and resources are fully exhausted in the many works in which I am engaged, and I could not personally commit myself to anything new.

Yours very truly,

HOWARD CROSBY.

OFFICE OF INTERNATIONAL LAW AND ORDER LEAGUE,
50 BROMFIELD STREET,
BOSTON, MASS., Jan. 10, 1891.

REV. HOWARD CROSBY, D. D., New York City—

My Dear Doctor:—In reply to your letter of the 8th inst. please allow me to say that all similar organizations throughout the country would derive benefit from an intimate association with your society. We should receive knowledge of methods which would be useful; we should receive arguments which we could use to defend our efforts; and we should receive an inspiration from the reports of success attained in our largest city, where the work of enforcing law must be more difficult than in smaller communities.

Whether we could render the *quid pro quo*, and give you something for the great good you can do us, is not so certain; but we believe the members of your society would enjoy association with others engaged in similar work in many cities and towns in the United States and Canada.

The need of the International League is brought home to me daily by appeals, which come in nearly every mail, for literature and instructions that will help the people of far distant localities to form Law and Order Leagues. This can be best illustrated by a recent case: In November last a clergyman in Western New York wrote to you telling you that the liquor traffic was carried on in his community in utter defiance of law, and appealing to you for a form of constitution and instructions which would enable him to form a Law and Order League to labor for a better enforcement of the law. You could not supply the need, and sent the letter to Mr. Graham, of the Church Temperance Society; Mr. Graham was also at a loss, and in turn forwarded the letter to me; I forwarded documents and a letter of advice and instruction. A league has been formed, and much good work has already been accomplished.

Such appeals are constantly sent to me, and I am constantly responding, and every year I am forced to contribute many days of labor, and more money than I can afford, to aid those who desire to combine for the purpose of making their communities better. I am sure the members of your society will see the need for the general organization when they consider the matter a little more fully. I thank you personally for the generous aid you have always given me in my work.

Sincerely yours,

L. EDWIN DUDLEY,
Secretary.

WHY PROHIBITIONISTS SHOULD HELP TO ENFORCE LICENSE LAWS. — The following correspondence explains itself: —

PORTLAND, Jan. 7, 1891.

L. EDWIN DUDLEY, Esq., Secretary Law and Order League —

Dear Sir: — Your note of the 6th is just at hand. I have never been able to see any good whatever in enforcing a license law, however stringently done. It merely shuts up A's rum-den, whose customers go directly to B's den; what interest the public has in that, I cannot see. The work of the league, it seems to me, inures *entirely* and *only* to the rum-shops, who are all right "according to law," and it is they, it seems to me, which may be properly called upon to pay salaries and all expenses liberally.

If the license laws were enforced perfectly, everywhere and always, I do not see in what way the public is benefited by it. The whole moral influence of the league, as it seems to me, goes to satisfy the public conscience that licensed grog-shops are all right, and *that* policy the best for the public good.

Very respectfully,
NEAL DOW.

OFFICE OF INTERNATIONAL LAW AND ORDER LEAGUE,
50 BROMFIELD STREET,
BOSTON, Jan. 10, 1891.

GENERAL NEAL DOW, Portland, Me. —

Dear Sir: — Your letter of the 7th inst. has been received. You seem to misapprehend the work of the Law and Order League. I take it for granted that you would approve the formation of citizens'

organizations to aid in securing the enforcement of the prohibitory law which prevails in Maine, New Hampshire, Vermont, Iowa, and Kansas; you ought then to approve the formation of leagues to enforce the prohibitory law which is now in force in about two hundred and ninety of the towns and cities of Massachusetts, which have voted that no licenses shall be granted. I think you ought to approve the effort of temperance people to enforce that prohibition which is a condition of every license which is granted in this state, that, "No intoxicating liquor shall be sold any person who is a minor for his own use, the use of his parent or that of any other person." It seems to me that if the law prohibiting the sale of liquors to everybody is good, one which forbids such sales to forty-three per cent. of the population, and that the younger portion, who are most likely to be permanently injured by the use of intoxicants, is also good in a degree. It also seems to me that when you reflect upon the question you will agree that if prohibition is good for all time, our laws, which prohibit the sale one day in seven, the Lord's day, and seven hours in every twenty-four, must be good so far as they go, and that they ought to be enforced. I am also of the opinion that some good results from closing the unlicensed places in the towns and cities where licenses are granted.

But there is still another ground upon which our league stands. In a republic, where the people make the laws and appoint the officers to enforce them, there is great danger when the officers are left to decide what laws they will enforce, and that any law which does not meet with their approval may be violated with impunity. My own experience indicates that the most effective argument which the opponents of prohibition advance is the statement they constantly make, that it cannot be enforced, and that if we cannot enforce present laws we are certain to fail in efforts to enforce others more stringent.

If we combine the law-abiding people into leagues, for the purpose of bringing about the enforcement of all our laws, because they are the law, whether we approve them or not, we shall soon reach the time when good laws will more fully accomplish their purpose than at present.

You have been so long a leader in the temperance cause, and your influence is so great, that all friends of law and order must regret to have you take a stand against efforts to enforce laws which do not fully meet with your approval. If every citizen would take the

same stand it would not be long before all laws in our country would become inoperative and useless. Thousands of persons who believe in limited license laws, as against prohibition, unite with us to stop the sale in the prohibitory states and no-license communities. Thousands of prohibitionists give us their aid to secure obedience to the prohibitions contained in the conditions of the licenses. Among these last I hope to count you, when you have thought more about the matter.

The unlicensed places in our license communities stand precisely as all would stand if we had a prohibitory law. If we cannot close them many good people will continue to believe that we should find it still more difficult to enforce a law which made all the places illegal. I hope you will investigate this subject further and decide to give your influence to promote the good work in which we are engaged.

Very respectfully yours,

L. EDWIN DUDLEY,

Secretary.

HOW TO ORGANIZE. — A Law and Order League, to be of practical use, must be a working organization. We have enough societies which meet at stated intervals to denounce the liquor traffic, and to relate heart-rending stories about the evils of intemperance.

The first step is to interest the leading citizens of the community. Invoke the aid of all law-abiding citizens to enforce the law while it exists, whether they approve it or not, for lawlessness begets greater lawlessness, and one law nullified by non-enforcement tends to nullify all law.

Having secured your membership and completed your organization, the next step is to secure *the* man. It matters little whether you make him president, secretary, or agent, he must be a man who believes in the work, who has courage, patience, tact, judgment, and knowledge of the world. This man must stand ready to take responsibility, and to brave threats and intimidation; above all, he must be a patient waiter; and having determined upon a plan of action he must steadily pursue it, without haste and without cessation.

Having found *the* man, money must be provided, for a Law

and Order League must be fed, like any other machinery, to be able to labor. All should contribute, for all will be benefited if success is achieved. The greatest burdens our taxpayers bear are inflicted by the illegal liquor traffic.

You will not forget that you have organized as an *aid* to the proper authorities, and not to take their place nor to assume their duties and responsibilities. If you have reason to believe that the law is being violated *go first and call the attention of the persons who are charged by their office with its enforcement*, to the facts, and ascertain whether they will do their duty. Offer them your support and assistance. If the violation of the law continues, and the executive officers still fail in their duty, then appeal to the courts.

But you must not forget when you invoke the aid of the criminal court to enforce a law that you must be prepared to name the man who has violated it, and to give time, place, and circumstance. You must be able to prove your case beyond a reasonable doubt, for the defendant is presumed to be innocent until he is proven guilty, and one of the maxims of the criminal law is: "It is better that ninety-nine guilty men shall escape than that one innocent man shall be punished."

Here is the most difficult phase of the work. The obtaining of evidence against those who violate the law is the great obstacle where well-meaning officers of the law stumble, and it is here that the Law and Order Leagues meet with a resistance which seems hard to overcome.

We shall not enter at any length upon a discussion of the methods of obtaining evidence, contenting ourselves with the broad assertion that any means, approved by the courts and public opinion, for acquiring evidence against those who violate the laws against stealing, arson, rape, etc., are legitimate, and may properly be used to secure evidence against those who are making drunkards of our boys and desecrating our Sabbath, or in any way violating the laws enacted to protect society. Take the advice of your best criminal lawyer. Ask him what methods are employed to punish other criminals, and use the same in this cause. No other class of criminals

is doing the people of the United States so much harm as those who are selling intoxicating liquors in violation of law. Houses of ill-fame and gambling-rooms are undermining the foundations of society, and they must be suppressed if we are to maintain our civilization and our government.

Having secured your evidence and entered your cases in court, have them tried by able lawyers, for many guilty men escape through lack of knowledge on the part of the prosecution of the proper way to try the case, and bring out the facts, and secure the proper application of the law. The defendants in these cases make no mistakes about such matters; they are defended by the most able men who will take their retaining fees.

Always bear in mind the fact that a prosecution must not be a persecution. Prosecute only for a plain violation of law wilfully committed, and being sure that your case is of the right kind, follow it to a conclusion.

When you declare war include in your declaration all who violate the law, both great and small. Never let a man's station, be it high or low, influence you to prosecute, nor to pass him by. Say to all: "Here is the law; upon it we stand, and you must yield obedience." Remember always that it is the voice of the law made by the people that speaks through you, and be brave and vigilant.

INTELLIGENCE.

RAMABAI ASSOCIATION.

OUR readers have doubtless been disappointed at the lack of news of the Sharada Sadana in the last two numbers of LEND A HAND. The moving of the school to Poona, and the settlement there, the holidays and reopening, have kept Pundita Ramabai and all her assistants busy in their various departments, and there has been but little to write of the progress of the school.

A letter from Ramabai of December 20th gives encouraging words of the change of location. By the death of her brother Ramabai was called away just as the school was being moved. On her return she says, "I went directly to Poona to our new home and found everything nicely arranged by Miss Hamlin. She took great pains in the arrangement of the furniture and other things in the new house. Our old girls looked very happy playing in the large compound. I have just finished reorganizing the school. Everything is going on nicely thus far. Miss Kemp, an Eurasian lady, and Malambai Kukde, a Hindu Christian lady, are my new assistants. We have been very fortunate in the choice of our new teachers. They are a great help to me, and are beloved by us all. We have lost five of the old girls and got nine new girls. We at present have eighteen widows in our school, and if three of the old ones return, for whom we are working hard again, that will make our number twenty-one. Miss Hamlin and some of the Advisory Board are trying as hard as they can to create a good feeling for our school among Poona peo-

ple.* We got four widows from Satara through Miss Hamlin's efforts. She has done good work by going among the Hindus of different places in southern Marathi country. We are daily becoming more and more convinced of the necessity of advertising the school. The work cannot be done by printed paper. A person is needed to work in the field. Although I am attacked from all sides, and having not quite an easy time in Poona, I am quite contented, and shall work with all my might for our school and for God's dear little ones."

Miss Hamlin gives us also a description of the school buildings: "We have a large *compound* (yard) full of trees; there we have put up a cook-house for the resident teachers; a washing-place for the girls, where they may go each morning to wash their *sarees*, as the custom is, with a screen to protect them from the vulgar gaze of any one who may come into the compound. Against this screen of bamboo I have planted a dozen creeping plants, which in a few months will be very beautiful. Within, a large room on one side of the *bungalow* has been made by screens into three—a bed-room for each resident teacher, and a cozy little dining-room large enough for four or six persons.

"Then we have a large room divided again by a screen, which gives a reception-room for visitors, and the larger half, fitted with tables and chairs, makes a study-room for the girls. At the front of the building is a long and broad corridor, and a vine-wreathed carriage-porch. At the rear is an enclosed corridor suitable for two classes.

"Parallel with the two rooms last mentioned, and extending from front to back corridor, is the dormitory. Corresponding to the resident teachers' rooms, but on the opposite side of the bungalow, are Ramabai's rooms, where in one she has all her books, her favorite pictures, her lounge, her study-table, etc. This opens into her bed-room and bath-room, and I am sure you would say it was the prettiest room in the house.

*Readers will remember that Poona is one of the strongholds of Brahminism, and not a liberal city like Bombay.—[Ed.]

"Then we have a store-room for blankets, etc., a room for boxes, a small room opening from the dormitory, and a room used by the sewing and embroidery class, and also as a school-room.

"At some distance is the food establishment, with a large cook-room, dining-room, store-room and wood-room, and corridor. Into the first three no unorthodox foot should ever step, but the corridor permits the eating in native fashion of a dozen unorthodox. Then we have a place for a lumber-room, and a small bungalow converted into a fine school-room where two classes may go in at the same time, with a small room whose ugly walls I have just covered with pictures cut from newspapers, so that we call it our picture-gallery. The walls of this building are very deep, and with its porch it is very cool and delightful.

"So we have a complete separation of the functions of the establishment, eating-division, home, school, washing-place, servants' quarters and stables in a rectangle beyond, and teachers' cook-house, etc."

The annual meeting of the Ramabai Association will be held in Boston March 11, 1891. Notice will be given later of the hour and place.

RELIEF OF JOHNSTOWN.

THERE is a great mass of literature, perhaps the most interesting of all, which never finds a place in "received books" catalogues, and, indeed, strays only by accident into the public libraries. It is the record of what hard-working people have done, who are, on the whole, quite indifferent to fame, and who are not on the accredited list of authors. A little book which will come under this head comes to us from Pittsburgh, recording the marvellous experiences of the committees in that city who came to the relief of Johnstown. There is hardly so dramatic a passage in our history, and, as the author of this report says, "it is one of those bits of experience

which refute the pessimistic assumption that generosity and personal sacrifice are not realizable ideals. Crises quicken the heroism latent in human hearts, and some compensation for the Johnstown disaster will be derived from the exercise of those great and benevolent impulses which never fail to spring, flower-like, from such calamities." The city of Johnstown is on the Conemaugh River, which flows into the Monongahela above Pittsburgh, so that Pittsburgh was the first great city to receive the news of the calamity. By a movement as quick and as sure as the electric announcement of the disaster the people of Pittsburgh, together and separately, rose to the duty of relieving suffering. "Those present will not soon forget the citizens' meeting of the day after the flood—the quiet assembly, the prompt organization, the brief, earnest statement by Superintendent Pitcairn, the call for contributions, then the eager crowding of men to the foot of the platform, calling out donations, holding aloft checks, drafts, bank-notes, promises to pay written on all sorts of scraps of paper. Every question of creed, color, race, or difference of condition in life was forgotten as each man strove, with generous rivalry, to get his contribution in first. Some idea of the spirit of that occasion may be had from the fact that the first hour's offerings averaged over one thousand dollars a minute in cash.

"But the rush at Old City Hall was only the first dash of the tidal wave. The Executive Committee, while fitting out train-loads of provisions and clothing, had telegraphed the Mayors and Boards of Trade of all the principal cities of the country, calling for donations in cash or merchandise. It was announced in the evening papers of the two cities that collections would be taken up in the churches the next day. Monday morning brought a very storm of remittances by letters and telegrams, while the churches and Sabbath Schools brought in their collections of pennies, of silver of every denomination, bank-notes and checks, in cigar-boxes, bags, papers, handkerchiefs, and, in one instance, the traditional stocking." It was an accumulation of miscellaneous collec-

tions such as no fastidious teller would ordinarily take over his counter; but it held the little child's penny, the widows' mites, as well as the gifts of those who "did cast in of their abundance," and, for the sake of the cause, was taken gladly, receipted for, and set aside, to be counted by the force of cashiers and tellers of other banks, who volunteered their services, and who worked far into the night clearing and accounting, as far as possible, for each day's accumulations before beginning the next. Briefly stated, it required the services of from eight to ten rapid workers from 7.30 p. m. until midnight, for six consecutive nights, before the work was thoroughly under control. "Why not organize a bank and hire the necessary help? Simply because men qualified to handle money are not to be hired in an emergency, and this was not a time to experiment with trust funds."

The treasurer of the fund says somewhere that for weeks he worked till two o'clock in the morning, in recording, acknowledging, and forwarding donations of money, and that this service could never have been done but for the loyal assistance of bank-clerks, cashiers, and other gentlemen, whose names are recorded here. Not one cent of the money contributed for the charity was expended in any office expenses, clerk-hire, or for similar purposes which could have been entirely justified. Whatever was sent went to the immediate relief of suffering. To those who like to read history in the only way in which it should be read, with proper interest in its details, the report gives what the artists call the broken lights, the vital touches, which make the foreground intelligible. The report comprises individual contributions from one penny to fifteen thousand dollars. We see with pride that the Lend a Hand Club of North Abington, Mass., made its contribution. Lodges, singing societies, banks, liquor-dealers' associations, the King's Daughters, children and newsboys, four pages of churches, the County Democracy Fund, the clearing-house, the bank clerks, "Miss Dixon's School," the employes of four pages of companies, a gymnastic club, college students, an Italian "brotherhood society," the

English-speaking journeymen tailors, "a lady at the City Hall door," "little Mary," "a little six-year-old boy," "the Little Sunbeams of Allegheny," the Newsboys' Home, the public schools of Pittsburgh and Allegheny, the King's Sons, — these are among the varied contributors whose names fill thirty-four pages of the report, and whose gifts amounted to a quarter million. Different newspapers made their separate collections, of which the detail covers fifteen pages more. And to the Pittsburgh board, as the nearest to the place of suffering, almost every state contributed. The total of cash contributions, from all quarters, to all the funds, was \$831,467.43. Beside this, an immense mass of donations "in kind," ranging from children's hose to log-chains, paper-bags, stove-pipe, and loads of flour, were received from the whole country. "Beaver Falls sent one hundred men to Johnstown and paid their wages; see also cash contribution. The Western Union Telegraph Company gave all messages, day and night, also operator and a private wire at the Chamber of Commerce. Carnegie Brothers sent thirty men and paid their wages." It will be remembered that a larger amount of money was contributed and passed through the hands of the Philadelphia committee and Governor Beaver.

The whole movement was one of the finest illustrations of what we have now a right to call the American way of doing things — the way in which things are done when each man and woman feels personal responsibility in the affair, and each one brings his own wit with his own offering. No person of generous feeling can read this remarkable report without wonder and without tears.

MONTHLY MEETING.

THE monthly meeting of representatives of Lend a Hand Clubs was held at the LEND A HAND Office Dec. 29, 1890. Six members were present.

The Industrial School in Montgomery, Alabama, of which Miss Beard has written for LEND A HAND, has received three scholarships from the clubs, and more are promised. This

scholarship costs but eight dollars per year, and Miss Beard places the pupil who receives it in correspondence with the club that gives it.

Dr. Hale presented a sad case of a lady who had been sent to a hospital for surgical treatment, and measures were taken to provide for necessary expenses.

It was reported that over two hundred dollars had been raised for Rev. Teofilo Gay to use for the Waldensian schools of Italy.

The Federal Street Coffee House has passed into the hands of the Bethany Mission. It is hoped that the clubs will still be interested in a work which they so successfully aided in the beginning. The opening wedge in that part of the city has been well driven in.

Ladies are still making enquiries with regard to the Noon Rest for working girls and women. The matter needs such careful investigation that it moves but slowly.

Miss Brigham's call for books, etc., was brought again before the committee, who endorse it most heartily.

A case of a young man who needs to go to a warmer climate was presented. He is at present at work in a watch factory, and the work disagrees with him. His physician gives hope of recovery if sent South. The young man is willing to take any honest employment. Any correspondence on this case may be addressed to Miss F. H. Hunneman, Chairman of Charity Committee, LEND A HAND Office, 3 Hamilton Place, Boston.

The monthly meetings are held at 12.30 p. m. the last Monday of each month, at the LEND A HAND Office, 3 Hamilton Place, and members of clubs and Tens are cordially invited to be present and take part in the work.

CHAIRMEN OF COMMITTEES.

Leaflets and Literature, Mrs. Bernard Whitman; *Charities*, Miss Frances H. Hunneman; *Education*, Mrs. Mary G. Tallant; *Missions*, Mrs. Andrew Washburn. These ladies may be addressed at the LEND A HAND Office, 3 Hamilton Place, Boston.

THE WORLD'S CONGRESS AUXILIARY OF THE WORLD'S COLUMBIAN EXPOSITION.

THE OBJECT OF THIS ORGANIZATION.

As is now well known the four hundredth anniversary of the discovery of America by Christopher Columbus will be celebrated at Chicago in 1893, under the sanction of the government of the United States, on a scale commensurate with the importance and dignity of the occasion.

The measures already taken give satisfactory assurances that the exposition then to be made of the material progress of the world will be such as to deserve unqualified approval.

But to make the exposition complete and the celebration adequate the wonderful achievements of the new age in science, literature, education, government, jurisprudence, morals, charity, religion, and other departments of human activity, should also be conspicuously displayed as the most effective means of increasing the fraternity, progress, prosperity, and peace of mankind.

It has therefore been proposed that a series of World's Congresses for that purpose be held in connection with the World's Columbian Exposition of 1893, and The World's Congress Auxiliary has been duly authorized and organized, to promote the holding and success of such congresses.

Among the great themes which the congresses are expected to consider are the following:—

I. The grounds of fraternal union in the language, literature, domestic life, religion, science, art, and civil institutions of different peoples.

II. The economic, industrial, and financial problems of the age.

III. Educational systems, their advantages and their defects; and the means by which they may best be adapted to the recent enormous increase in all departments of knowledge.

IV. The practicability of a common language for use in the commercial relations of the civilized world.

V. International copyright, and the laws of intellectual property and commerce.

VI. Immigration and naturalization laws, and the proper international privileges of alien governments, and their subjects or citizens.

VII. The most efficient and advisable means of preventing or decreasing pauperism, insanity, and crime; and of increasing productive ability, prosperity, and virtue throughout the world.

VIII. International law as a bond of union and a means of mutual protection; and how it may best be enlarged, perfected, and authoritatively expressed.

IX. The establishment of the principles of judicial justice as the supreme law of international relations; and the general substitution of arbitration for war in the settlement of international controversies.

It is impossible to estimate the advantages that would result from the mere establishment of personal acquaintance and friendly relations among the leaders of the intellectual and moral world, who now, for the most part, know each other only through the interchange of publications, and, perhaps, the formalities of correspondence.

And, what is transcendently more important, such congresses, convened under circumstances so auspicious, would doubtless surpass all previous efforts to bring about a real fraternity of nations, and unite the enlightened people of the whole earth in a general co-operation for the attainment of the great ends for which human society is organized.

This organization is intended to promote the success of the exposition of the material products of civilization, science, and art, but will confine its own operations to the exposition in appropriate conventions of the principles of human progress.

CHARLES C. BONNEY,	LYMAN J. GAGE,
<i>President.</i>	<i>Treasurer.</i>
THOMAS B. BRYAN,	BENJ. BUTTERWORTH,
<i>Vice-President.</i>	<i>Secretary.</i>

WILLIAM DUNCAN.

WILLIAM DUNCAN, who alone and at the hazard of life converted nearly a thousand ferocious savages to civilization and Christianity, began his work thirty years ago by preaching the gospel and opening a school nearly thirty miles from Alaska. He was a lay missionary from England, an incarnation of common sense, a man of strong sympathy and dauntless courage, a good teacher, hunter, governor, builder, organizer, who anticipated Henry Stanley by setting practical goodness above everything else in the world. He manufactured soap to promote cleanliness, built a sawmill to furnish employment, introduced a co-operative store to cheapen the necessities of life, among the rules necessary to membership required the abandonment of drinking, gambling, medicine and Indian deviltry, as well as the sending all children to his school, and the observance of Sunday as a day of rest.

But for the testimony of Senator Dawes, Earl Dufferin, Mr. Dall, who is our best authority about Alaska, and several recent travellers, one could hardly believe that these wildest savages had become so attached to their friend that they built a large church for themselves, and, when Duncan was driven from Canada, determined to sacrifice their entire property and follow him into Alaska, where our government wisely gave them a settlement, admitted their property free of duty, and bestowed twelve hundred dollars on his grand school.

Deprived of their rights, oppressed without any redress, some of them imprisoned on false charges, they emigrated to Annette Island, where they have been for three years slowly building up a new settlement, and but for the destruction of their valuable sawmill by fire would not be making an appeal for our help in their impoverished condition. The Central Office of the Lend a Hand Clubs will be glad to receive any aid which may be contributed for this purpose.

CLUB REPORTS.

CALAIS, ME.

WE made it our work to have a Christmas tree for the poor children. We succeeded well. When the gentlemen in our church found out what we were doing, they wished to help us, so one of them collected thirty-three dollars. With this, or with a part of it, we bought shoes and stockings and other articles of clothing necessary. Each member of the club was expected to look out for the poor children whom she had looked up.

There were about forty children at the tree. Each child was given one or more gifts, a bag of candy, a cake, and an apple. It was very nice to see these little ones enjoy themselves. We felt well paid and very happy to think that our first work had succeeded so well.

Of course we wish to register at the Central Office. Having been organized so short a time there is really no report to make. We have twenty members, all of whom seem very much interested and ready for good work. I do not know what our plan of future work is, as I was absent at our last meeting. I think that no plan has yet been decided upon.

Do you not think it would be well if our club could be connected with some other one by correspondence? We could then be advised somewhat in our work.

WESTFORD, MASS.

ANOTHER sale and entertainment was given by the Busy Bees in December. This was for the benefit of our Sunday School, to get new seats for our room, and we raised a little more money than at the one in June.

At Christmas, instead of sending away the articles that had been prepared, as was intended, we found places where they

were needed here at home; so a bed-quilt, picture-books, story-bags, and candy-bags went to four families in our factory villages. The rest, with quite a number of toys, books, etc., were arranged on a small tree and carried to a little hump-back invalid who is eight years old and never saw a Christmas tree until this year.

THE little girl to whom the tree went is a little hump-back, and besides that deformity has a spinal disease. Her spine is decaying, and her lungs are affected also. She is a poor little sufferer and probably will not live long, but this year she has had a bright Christmas, if she never has another here on earth. Others besides our Busy Bees remembered her, and I think she will have amusement for some time to come.

— *Extract from Letter.*

KINGSTON.

THE Kingston Club dedicated their new reading-room on the afternoon of Dec. 13th with appropriate exercises. The reading-room and library are in a convenient building, not far from the station, in the most central part of the town. This will be the only public library in Kingston, and will command the interest of all citizens of the place. The front room will be used for the reading-room, with perhaps a backgammon-board and a checker-board for those who care to play such games. The club itself is large enough to maintain both these activities with spirit, and looks forward to a very material enlargement of the library. On the afternoon of the dedication there was a large public meeting, held in the town hall, which was well filled with ladies and gentlemen, to hear an address from the president, Dr. Hale, on the work of the Ten Times One Clubs, with suggestions for the proper advance of its enterprises. After the address those persons most interested were invited to repair to the new rooms, where a pretty collation was served by the members of the club. This club

has the good sense to include young gentlemen and young ladies together, and it seemed to have brought together, judging from its size, most of the young gentlemen and ladies of the town. At all events, on that occasion the attendance was large, and the confidence manifested on all sides shows that the enterprises which the club has in hand will go forward with success.

BOSTON.

THE Welcome and Correspondence Club has undertaken a new enterprise, which seems to promise some interesting results. We send them from the Central Office every Thursday a list of the applications which have been made here, by letter or in person, of whatever sort. They correspond, in some instances which are quite pathetic, with the advertisements in the last chapter of "Ten Times One," where society was so far re-organized that people were attempting to see where they could be of use, instead of simply seeking how they could earn money. For instance, within a fortnight we had an appeal here from a young woman who is steadily at work from nine to five o'clock every day, to know who wants her help or unpaid service in the hours between five and ten in the evening. Such an appeal as that shows that the kingdom of God on earth is beginning.

What the Welcome and Correspondence Club does is to make up, every Thursday, a calendar of these appeals as they have been presented at the Central Office within the preceding week, and to have this calendar ready to be circulated wherever it is supposed that these appeals may be answered. This is quite a different thing from the advertisements of "Wants" in a large newspaper, for this circular carries with it, not an absolute voucher, of course, of the character of the people who apply, but a confident statement as to what may or may not be expected in each separate case, and what are the conditions under which the request is made. It is pretty certain that in this world we are all poor, and that one person needs

one thing where another needs another. What the Welcome and Correspondence Club wants to bring about is the fitting of the round peg into the round hole, and the square peg into the square hole.

This new correspondence mission has only been tried for three or four weeks, but the promptness of the replies made by our friends who are the heads of clubs is such that the club is disposed to think that it has hit on a very satisfactory new departure.

SOCIAL CLUB.

I HAD an opportunity, a few evenings ago, to look in on the new club-room of the Social Club, in Eustis Street in Roxbury. I may have been misled by the appearances of an evening which was, in a certain sort, a festival evening, but it seemed to me that these girls had worked up quite nearly to what they really wanted. That is to say, they have got three club-rooms. These are the two parlors and the kitchen of an old-fashioned wooden house, prettily lighted, and in perfectly comfortable and neat order, with furniture enough, but with no pretense at show. Any girl, after she has finished her supper, can come round here and read her *Harper* by a comfortable fire, with a good light, and without the annoyance which is almost inseparable from life in the parlor of a boarding-house. The young people around her are friends, more or less near; they will not interfere with her if she does not want to interfere with them. Or she may spend the same evening in the conversation-room if she wants to, where she can talk with those she wants to talk to, and they can talk with her. Or if she and two or three of her friends want to sing trios or quartets or glees there is the piano in one of the rooms, and there may be a group of them around that, with such music as they choose to bring. If one of these girls subscribes for *Harper*, and another for the *Bazar*, and another for *Look-out*, each of them may, if she will, bring it and leave it on the club-table, and be sure then that it answers the

purposes of a dozen people instead of answering hers alone.

This, substantially, is what men mean by a club. It is a place where they can be at ease, to spend their evenings, where they can talk if they want, and where they need not talk if they do not want. The club of which I speak brings this about by a weekly subscription of five cents, which is not much to pay for such comfort. Five cents a week is two dollars and a half a year, and this, with a membership of two hundred, gives five hundred dollars, which meets, in practice, their rent and other running expenses.

NATIONAL MEETINGS.

Two important meetings of women will be held in Washington during the present month.

The National Council of Women will meet at Albaugh's Opera House, February 22-25. All national organizations are asked to become members of the Council or to send fraternal delegates, who will be given an opportunity to speak of the societies which they represent to the meeting.

The National American Woman Suffrage Association holds its twenty-third annual convention at the same place February 26 to March 1. Every auxiliary state society is entitled to send three delegates, and one additional delegate for each hundred members.

The reduced railroad rates have been granted in the name of the National Council of Women, and extend from February 19 to March 5, thus covering the time of both Council and Suffrage conventions. Delegates and visitors to either meeting will therefore procure (*in the name of the National Council of Women*) certificates from agent at point of starting, stating that full fare one way has been paid, in order that the reduction on the return trip may be granted.

LEND A HAND MONTHLY.

EDWARD E. HALE, D. D. Editor.
JOHN STILMAN SMITH Manager.

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“The Faith Doctor,” which will begin in the February *Century*, is a novel of New York life, introducing some characters in “society,” and others who are trying to get in. The following is an extract from the first instalment:—

“Charles Darwin says that a man may be made more unhappy by committing a breach of etiquette than by falling into sin. If Millard had embezzled a thousand dollars of the bank’s funds, could he have been more remorseful than he is now? And all for nothing but that he found himself at dinner with more cloth in the tail of his coat than there was in the coat-tails of his neighbors, and that he wore an expensive black cravat while all the rest of the world had on ghostly white linen ties that cost but a dime or two apiece.”

The February *Arena*, in addition to a brilliant array of American authors, presents two papers of great interest by foreign essayists. Camille Flammarion, probably the most eminent European astronomer, writes at length on “New Discoveries on Mars.” His paper is accompanied with a full-page geographical map of this wonderful star, as prepared by Flammarion and other leading astronomers. It also contains two small maps illustrating strange changes that have recently taken place on one portion of Mars. The distinguished Frenchman’s paper in the short compass of sixteen pages gives the busy reader the important astronomical discoveries of recent years in a nutshell.